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Peace Be Unto You

Healing & Prosperity Thoughts

TO BE USED FROM

JUNE 20 to JULY 19

Healing: Jehovah vitalizes my mind and body, and I am restored to health.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: Jehovah makes all things to prosper as I realize His presence and power in my affairs.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

UNITY

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UNITY

Devoted to Christian Healing

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Health and Prosperity

THE SACRED NAME

CHARLES FILLMORE

"FAMILIARITY BREEDS CONTEMPT" should be changed to "Familiarity breeds respect," because the more familiar we become with worth-while things and people the more we respect and love them. Jehovah to the ancient Hebrews was conceived of as so mighty that priests and prophets dared not mention the name. To them He was a monarch who ruled the world with rigor and might, and they quailed at even the whispered name substituting Adonai in its place. In the Middle Ages Christian theologians combined the spelling of the original JHVH with Adonai, the substitute, and formed the modern Jehovah. So familiarity with God and a better understanding of Him and His relation to His creation has brought respect and love instead of fear. The foundation of this change from fear and awe to familiarity, respect, and love, is the

result of the teaching and example of Jesus Christ.

Although we have substituted "reverence" for "fear" in the oft-quoted "The fear of Jehovah is the beginning of wisdom," we have yet much to learn about the real character of the Being who is the origin of all wisdom and from whom we draw all life. It is easy to say that "God is Spirit" and that "in him we live, and move, and have our being," but how many realize the meaning of those words and how to apply them to the development of the soul?

That Moses' conception of Jehovah was that of the majority of worshipers in his day—that is, a being external to man—is evidenced by the many references to His character and communications in the Scriptures. This externality of creative Spirit was changed from the without to the within when Jehovah's name was given to Moses as "I AM THAT I AM. But the tremendous import of this revelation was not understood by Moses; he continued to argue his incompetence and to call upon Jehovah for a sign of His presence with him in freeing the Israelites from the bondage of Egypt. These are sure signs of the personal man who worships a personal God. Such a one will lead his thought people round and round in a wilderness of conflicting conditions and none in that thought generation will get into the Promised Land—not even Moses.

Although Jehovah revealed His true identity to Moses as I AM, no great religious leader up to the time of Jesus had the courage to proclaim it. It is said that the priesthood understood but kept the people in ignorance, using their knowledge as a club

of fear with which to rule the masses. Jesus knew the truth about Jehovah and proclaimed it. The followers of Moses still cling to their personal God, and when Jesus said He was within Him their indignation and anger knew no bounds. They cried, "Crucify *him!* . . . because he made himself the Son of God."

It is often said that Paul turned the world upside down by his preaching, but the fact is that Jesus inaugurated the turnover by His complete reversal of the popular understanding of the character of God and His habitation. The Jews claimed Jehovah as their particular deity, and the gods of all other peoples were heathen—virtually demons. To them God lived in paradise, a locality in the heavens. They claimed that Moses and the prophets and their writings were the only authorized interpreters of Jehovah. Jesus repudiated all this and forcefully preached that God is Spirit and that His abode and manifestation is in man. We can imagine what an outburst of opposition on the part of the priesthood this brought about. They called Him a madman, saying that He was possessed by a demon, that He was a dangerous criminal and should be killed before He corrupted the whole nation. Had He been an ordinary street-corner exhorter His teaching would have been ignored, but He "taught them as *one* having authority." The sick were healed at His life-giving words, the blind received their sight, and such evidences of an unseen power accompanied Him that multitudes followed Him and the public was beginning to believe that He was a prophet—greatly rousing the indignation of the Pharisees. Then began a new era that stirred religion to its very foundations: God is Spirit,

omnipresent. God has sent His Son Jesus Christ into the world, and through His blood or life sinners may be saved and after death reach a place called heaven.

This doctrine of Christianity appeals to millions. It has raised the religious and moral standards of the whole world, regardless of its shortcomings. The principal weakness in the application of Jesus' teaching in the church today is its insistence on the personality of God and its locating Him outside of man instead of inside, as Jesus plainly taught and demonstrated. He said that it was not He, the personality, that did the works but the Father dwelling in Him. He also said, "The kingdom of God is within you." The theory that God was in Jesus but not in all of us is illogical and contrary to the universal testimony of the thousands who have followed Jesus in demonstrating the indwelling Spirit God. So let us admit that the popular Christianity of today has failed to do the works promised by Jesus, and that this failure can be traced to the exclusion of the God Spirit from the mind of man, thus losing contact with the creative power of man and the universe.

It does not require inspiration or argument to prove that all things develop from within to the without. This fact is so obvious that the voluminous proofs of modern science merely corroborate what nature has always revealed:

"Earth's crammed with heaven,
And every common bush afire with God."

So we find that the ancient sacred JHVH, the name by which God is identified in man, has hidden spiritual power, and when repeated silently or aloud awakens our consciousness to mind forces of which

we were totally unaware. We have discovered a new and easy contact with God—through our mind. Thus Spirit and mind are found to be so intimately related as to be virtually one in I AM THAT I AM.

Someone has said, "Cut a word and it will bleed."

The meaning is that words have an inner life that can be brought to the surface by dissecting or analyzing them. The word Jehovah or its original JHVH, analyzed letter by letter, reveals that it is a symbol of principles that lie at the foundation of all existence. Judge Troward, in his book "Bible Mystery and Bible Meaning," says that every letter of the Hebrew alphabet is invested with a certain symbolical character which had its source in race evolution.

Metaphysicians have found that concentrating on the I AM in the silence awakens states of consciousness of various kinds but principally affects the vital centers, and a stronger vitality follows. Prefixing I AM with the sacred name Jehovah gives both life and intelligence, and without realizing the initial cause we are quickened by it and through it form a union with pure Spirit.

Jesus' identifying statements that included "I am" give us a hint of His ability to demonstrate an inner intelligence and spirit power beyond the average man, and also one of the initial steps in awakening the same spirit power in ourselves.

When Jesus proclaimed "I am the way, and the truth, and the life," He was not only affirming His own spiritual I AM but the great universal I AM that animates us all when we recognize it and give it power in our lives. "Except ye repent, ye shall all likewise perish," was not spoken from the stand-

point of personality but was a statement of Truth uttered by one who had merged His I AM with that of creative Mind and knew that the one and only freedom from the sins of the flesh must come through unity with Jehovah I AM.

Our Unity health affirmation for this month, "Jehovah vitalizes my mind and my body, and I am restored to health," is charged with healing power and can be used by everyone everywhere. The name will quicken the life forces within and perfect health follow if your word carries the faith and intensity of your soul in its fullness. "According to your faith be it done unto you," still holds good in our approach to God.

CONVERSATION

Clarence Edwin Flynn

Let us talk about goodness and beauty
And the strength of love's perfect control.
Let us talk about courage and duty
And of things with a lift for the soul.

Let us talk about hope and its flowering
And the sweetness of kindness and grace,
And of Faith with its mighty empowering
For the glory and strength of the race.

Let us talk about goodness and merit,
How they grow like a plant from the clod.
Let us talk of the urge of the Spirit
And the dawn of the image of God.

Forgive Yourself!

KATHLEEN W. WELCH

DO YOU WANT to be a fine person, a truly dependable person, one of whom it can be said: "Somehow I am always at my best when I am with him. I feel that he (or she) sees the good in me, judges me by my highest moments, makes allowances for my human mistakes and sees down deep within me to the sincerest desires and aspirations of my heart. When I leave his presence I always feel uplifted and encouraged."

I believe there is no one reading this who would not like to be a man or woman of this sort, one who can see through appearances and judge righteous judgment, one who can see more as God sees, hear as He hears, and understand and forgive as He understands and forgives. Perhaps you have sincerely tried to be this kind of a person, perhaps to a certain extent you have succeeded, but so often there seems to be something hindering you, getting in your way, causing you temporarily to lose your vision.

I do not think that anyone can truly learn to understand, forgive, "unsee," or help others to any great extent, before he has learned to know and forgive himself. Greatly significant is Jesus' saying "Thou shalt love thy neighbor as thyself." If you have not learned truly to love and respect yourself, your true self, you cannot know how to love and respect your neighbor. It is impossible. If you are having any difficulty in loving, forgiving, or under-

standing your fellow men, now is the time to take stock of your feelings toward yourself, the way-down-deep opinions and tendencies that frequently are quite unlike those presented to the world. In fact, many people who are credited with having "a very good opinion of themselves" have just the opposite and so feel the necessity of putting on a front, a coat of armor with which they hope to protect their real inner feelings from intrusion.

There is a saying that "a man is what he is alone, in the dark." How frequently the "dark" is filled with self-condemnation, self-blame, self-criticism, a feeling of failure and frustration, a sense of inferiority, of might-have-done, could-have-been, of unsatisfied desires and longings. There is only one remedy for the disillusionment and mental suffering caused by this picture of oneself and of one's accomplishment or lack of it, and that is: Change the picture! It is a false picture, without one iota of truth in it. It is an illusion, a "mist coming up out of the earth." Whoever said that "a man is what he is alone, in the dark," was certainly speaking of the mortal man with human failings, human tendencies and desires. He could not have been speaking of the real man, the spiritual being created in the image of God; and that is the only real man. There is no darkness in the Mind that created man. The only darkness that can envelope man is the darkness of ignorance, ignorance of the truth about himself. When once man has even begun to change the picture of himself from the false to the true, this darkness will be swept aside.

One meaning of "forgive" is to absolve, and to

absolve means to set free, pronounce free, release. The only truly Christian way to forgive is to forget fully, to "unsee," "unknow," and to see and know only as Christ would see and know. In order to love and forgive yourself so that you may love and forgive and understand others it is absolutely necessary for you fully to realize who you really are. Is the image of God Spirit or matter? Is the "temple of the living God" a limited, imperfect, human form, or is it a radiant consciousness in which the Christ dwells now and eternally? The real you is the very presence of God here and now. Your consciousness is the activity of God's mind. Your love is the expresssion of God's love. You are a being of beauty and light, of infinite love and intelligence. Could the image of God be less? "For in him we live, and move, and have our being."

Forgive yourself! Forgive yourself for forgetting for one moment who you really are! Forgive yourself for denying your divinity. For that is what you are doing when you entertain thoughts of self-criticism, blame, and belittlement. Forgive yourself for locking yourself up in the dark instead of flinging wide the doors of your consciousness to the radiant light of the truth about yourself. You are His "beloved son" in whom He is "well pleased." "He loves you and approves of what you do." You are *now* the "temple of the living God." Can you think such thoughts as these and say a mean word or do an unkind deed to another? Is it possible for you to be knowing the truth about yourself and still be unforgiving toward another? The truth about you must be the truth about your fellow men, for "God is no respecter of per-

sons." There can be nothing to forgive between spirit and spirit, between the indwelling Christ in me and the indwelling Christ in you. The human may make mistakes, spirit never! If you know yourself as spirit, the errors of the human will mean nothing to you except, in the case of your own, to warn you that you have slipped from a true vision of yourself, and in the case of another's, to warn you that you have lowered your vision of him.

Belittling yourself audibly or in the silence of your own heart is treachery. You are denying your Creator and His perfect creation. You are being a false witness to the truth of your being, which is spiritual and perfect, as God made it. God created man perfect, loving, wise, tender, free, at peace with himself and the world. See this truth constantly and you help raise the standard of the whole world. Forget it, deny it, and you are helping to hold the world back from its ultimate knowledge of Truth.

Jesus said, "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? . . . Ye are the light of the world. A city set on a hill cannot be hid. Neither do *men* light a lamp and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." You cannot be a "light of the world," you cannot even be a light unto yourself if you indulge in self-criticism, allowing a feeling of inferiority or weakness to claim you. This is to recognize only the human, the illusion, the "mist," and to lose sight altogether of the "temple of the living God."

The kingdom of heaven is within you, around you, also it is within and around your fellow men, here, now, ready to be recognized and uncovered. There is nothing that needs forgiveness in this kingdom. Mistakes, hurts, failures are as if they had never been. When the human weaknesses in yourself —in your little self—are forgiven, "unseen," known to be falsities, there is then no obstruction to the light that flows forth from you, "unseeing" or dissolving the unreal in others and bringing into the light the radiance of their loving, wise, true beings.

It is your freedom to choose whether you will go through life seeing the true or the false, whether you will have an uplifting influence on those around you, bringing out the very best in them, or whether yours shall be a negative, downward pull. Emerson says that "what you are stands over you the while, and thunders so that I cannot hear what you say to the contrary." "Know thyself"; then you will be able to see and know others truly. A sense of oneness with the spirit of All-Good is achieved through inner strivings and deep communion with the indwelling Christ; it is gained through the heart, through a deep, inner sense of belonging, of your belonging to God and His belonging to you from the very beginning. It is never achieved through anything in the outer. Outer influences frequently dishearten, discourage; human competition often leaves one with a feeling of inadequacy and inferiority. All this is part of the illusion, and not in the least true of God's man, the man created in God's image. Your kingdom, your glory, your perfect dominion and ability, your power to conquer and emerge victorious are all

within you, at the very center of your being. "Live outward from within" and you will be the master of your circumstances.

You can never convince others of the Truth you know except by your own example. Talking Truth very often does more harm than good. Someone has said that the greatest gift that one can give to another is to give him spiritual "elbowroom." Each must work out his own salvation, and it cannot be forced. But living Truth from day to day, knowing that both you and your fellow man are "temples of the living God"; standing firm and steadfast in your knowledge of the truth of your being; this never fails to interest and impress others. An intellectual grasp of the Truth will not get you very far and will not influence other people's lives for good. But if you live the Truth you know, if you take the visions that come to you in your times of quiet meditation and go out and prove them strongly, confidently, and joyously, then you will radiate Truth to others.

There is a story told of Lillian Russell, the great beauty and actress. When asked how she could keep her face so smooth, her spirit so quiet, in spite of all the problems of life, she replied, "I have put a sign on my mental door that reads, 'Only the serene and lovely can enter here.' A thousand voices call me away from my resolve, but I have trained myself not to hear them. I hold myself together not by straining against the winds of life but by always sitting calmly in the center of the storm, where there is no wind."

"Agree with thine adversary quickly." The only real adversary a man has is his own mistaken ideas of what and who he really is. When tempted to think

of yourself as a weak, unsuccessful, sick, poor, misunderstood, ignorant mortal, be careful not to entertain this tempter, but throw him out quickly, turn immediately and positively to God, and know the Truth about your relationship to Him. To realize that the higher self has already forgiven, set free, dissolved, the errors of the lower self is an absolutely necessary step in progress if you are to learn to understand and forgive others. When you truly understand this your heart will be so filled with gratitude that you will have no difficulty in forgiving, in loving others. When you are tempted to see another as anything but the Christ presence, quickly send out the thought "I salute the Christ in you" and then firmly and consistently see this Christ. Universal love and harmony are the law of Being. Keep yourself in constant contact with it and see how your health and finances and all your affairs will improve.

Identifying yourself with the lesser self leads to incessant anxieties, complexities, contentions, and indecisions. This must be overcome if you are to be healthy, successful, and at peace with yourself and others. Identifying yourself with the higher self immediately raises you above the discords, perplexities, and fears of the world into a realm where Spirit waits to take full charge of you and your affairs. The wisdom, the power, and the insight that will then flow through you will transform you and your circumstances completely.

There is a saying to the effect that you cannot point a finger of criticism at another without, at the same time, pointing three fingers at yourself! We have said that for you to condemn or habitually find

fault with yourself, your looks, your experiences is treachery. It is also futile and a silly waste of time. Your time should be spent recognizing the beauty, power, and dominion of the Christ within you; in realizing your oneness with your Creator; in communion with the Spirit that is the source of all your good. Spell yourself with a capital. You are glorious, perfect, the well-beloved of your Father, far above criticism or praise.

"There is only one presence and one power in the universe, God, the good, omnipotent," and you are free to live in constant contact with this presence. Nothing in the world has the power to come between you and your Father. The God within will express Himself through you more and more fully as you co-operate with Him to an ever greater extent. "Prove me now herewith," He has said. You prove Him and get results when you recognize your true identity. No more will you be timid, fearful, backward, weak. No longer will you identify yourself with ugliness, hate, bitterness, defeat, inertia, doubt, sorrow, or a sense of frustration. You will "know yourself," the real, radiant Christ you, and you will know without a shadow of doubt that you are composed of Spirit substance, the substance of love, power, dominion, infinite wisdom and intelligence, courage, strength, vitality, well-being, achievement in good and happiness. For God gave you "not a spirit of fearfulness; but of power and love and discipline."

Emerson tells us that "real action is in silent moments. The epochs of our life are not in the visible facts of our choice of a calling, our marriage, our acquisition of an office, and the like, but in the silent

thought by the wayside as we walk; in a thought which revises our entire manner of life and says, 'Thus hast thou done, but it were better thus,' " You have been in the habit of belittling yourself, of thinking of yourself as "only human," but there is no reason why you cannot change this way of thinking. If you are really in earnest and sincere, there is no reason why you cannot do it immediately. There will be backslidings, but God and the kingdom of heaven is there within you; and "you have not chosen Him, but He has chosen you."

Needless to say, this recognition is always coupled with a deep sense of humility, the kind of humility that Jesus expressed when He said, "*There is* none good but one, *that is,* God." "I can of myself do nothing," but "with God all things are possible." "The Father abiding in me doeth his works." All must be to the glory of God; for are you not His creation?

Resolve to forgive, to "unsee," in yourself all that seems to be apart from God, good. Your seeing the Truth about it will dissolve it.

Father, help me to see myself as I really am in Your sight. Help me to "unsee," to free myself from the illusion of sin, weakness, failure, sickness, poverty, hurt, unhappiness, ignorance, and all other negative conditions. Help me to see myself as Your child and image, glorious, free, loving, wise, understanding, heir to all good, radiant in well-being, whole, and at peace with myself and my world. Help me to live in the kingdom of heaven within me. Help me to see this kingdom all around me and within my fellow men. Help me, Father, to do all and be all to Your glory.

Where Do You Live?

ALFRED BARRETT

DO YOU KNOW what happened to Jesus one day? A very interesting thing happened, and He was momentarily taken aback. By some miracle performed by one of His followers perhaps? No. By an unexpected demonstration of faith like that of the centurion, who had come to Him and said, "Lord . . . only say the word, and my servant shall be healed." No; but by a simple question put to Him by one of John's disciples.

"Rabbi," said one of John's disciples, following him, "where abidest thou?" That was the question. As we should say today, "Where do you live?" A very simple question but, metaphysically considered, a very searching one. Jesus no doubt instantly saw both its inner and its outer significance. Such a query might have served as a text for a sermon, or it might have elicited one of those inimitable parables of which the Master was so fond. But not this time. Neither did He tell the disciples a story. His sole answer was "Come, and ye shall see." Nothing further as to the place where He lived as the man, Jesus, nor a thing about the state of consciousness that was His as Christ, the Son of God. Yet a fitting answer it was, for it came from one who knew men, who understood the nature of thought, and its gradual unfoldment.

When Jesus came upon these simple, humble, childlike men, whose thought was not as yet fixed

on nor made callous by that which was wholly material, He immediately recognized His pupils and realized that some of His words might fall upon good ground (into receptive minds), that such words scattered among them would grow (gradually unfold), and bear fruit in due season (become manifest as creations of mind). Hence knowing His audience and the capacity of their thinking, He taught them as one teaching little children, since only by such as are children in spirit is His message understood. Thus must it ever be even today. One must become as a little child. Then is true receptiveness possible. Not that this is uncommon at present, for although material power appears to have precedence over all else, causing men to exalt this century and boast of its gigantic achievements, in matters of emotional balance, mental development, and spiritual growth man is still a child, though not a receptive child, not spiritually quickened but spiritually asleep. And unless this quickening takes place the ear will not be unstopped nor the Master's voice be heard.

It was on account of these disciples' receptivity that Jesus felt He could address them. Hence His simple answer. The slightest glimmer of light in their eyes must have thrilled Him. Any remark showing a spark of hope was cause for rejoicing. One may well imagine what Jesus thought on this occasion. Seldom in all Israel had anyone confronted Him with such an interesting query. It was usually a sign that was wanted, or someone attempted to outargue Him, or someone merely desired to be healed like the nine thankless lepers. At times nevertheless there was evidence of a spiritual change. Then it was that

Jesus saw man made in the likeness of God, destined to advance, unfold, and demonstrate. His mission was then by no means in vain.

The question asked by the disciple, "Rabbi, where abideth thou?" undoubtedly has been asked down the ages by awakening thought, and answered always rightly or wrongly depending on one's understanding. It is being asked this very day, since whatever progress has been made in matters of Spirit is a witness to the fact that this query is being answered. Progress is constant inquiry. But are we inquiring after Truth? Do we ever inquire as to where we live?

First let us obey the Master's bidding and come and see where He lived. The word "come," as it fell from the lips of Jesus, was a wonderful word, full of vague poetry, tender solicitude, and charm. "Never man so spake" was the officers' reply when asked why they had not brought Him. Hence it is a magic word. The still small voice within says come, come. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Many have been coming to Him now for two thousand years but as yet have not seen where He dwelt. Why? Because of unclear vision, faulty understanding, seeing through a glass darkly? Perhaps. One thing is certain. Jesus lived in the same material world as we do, that is, outwardly. He saw the same sun as we see, was aware of the same type of human nature as we know, asserting itself through the rich, the proud, the learned. He always associated with these people, never accepting the seat of the scorner but ever endeavoring to lift their burden, looking not upon externals but

internals. He was a part of each and all, outwardly.

Yet inwardly the Nazarene lived in an entirely different world, even as two may be present in the same room, for instance, but of an altogether opposite mental outlook. One of the malefactors on the cross, in his yet unawakened state of mind, railed at Jesus, saying, "Art not thou the Christ? Save thyself and us." But the other in a moment of sudden illumination severely rebuked his accomplice and, then turning to the Saviour, said, "Jesus, remember me when thou comest in thy kingdom." Different stages of thought separated the two men. One was utterly asleep and apathetic to the events at hand; the other had become awake and was aware of the awful tragedy being enacted before him. Jesus, instantly noting this transformation, uttered those immortal words, "Verily I say unto thee, To-day shalt thou be with me in Paradise." Immortal words those were and spiritually significant.

When man lifts his thought he lifts himself. A change in mental conception is a change of being. Achieving the Christ mind is a step toward the Christ consciousness, a totally different world from that which we know, one that Jesus had come to realize as that of His Father's, man's true abode though at present we do not comprehend it fully. Our thought has not risen sufficiently to attain and hold to this high level, and our feeling of oneness with the consciousness of this plane has not yet been quite established. It is indeed the Father's world, the world of consciousness.

God is consciousness, the consciousness that is life, love, principle, soul, Spirit, mind, Truth. This

consciousness was that which Jesus inwardly knew, the world He inwardly lived in, the Christ consciousness, oneness with God, good. Though His relationship to it was an impersonal one, in order to enable His hearers to apprehend His meaning He spoke of it in personal terms of great tenderness as a relationship between father and son. "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise." So the Saviour became as we know Him, the Son of God, Christ, and also the Son of man, Jesus. Inwardly His home was in Spirit, but outwardly it was in matter. Had He not manifested Himself in this manner and in a personal way so that the senses could cognize Him, the Christ would have been unknown to His followers. Hence the Jesus that was and the Christ that *is;* and in Jesus' mind the grand connecting link between these two worlds was His thought.

Do we live in the same two worlds? The answer must ever be in the affirmative. We all have our dwelling place in the "house not made with hands," that is, inwardly; and our grand connecting link between these two states of being is our thought. Thought is the instrument by which we tune in to the Infinite and by means of which we realize that we are the offspring of Spirit, whence is derived our power to be. By this we begin to comprehend our true source. Understanding is then made alive. Realization follows, and we at last recognize our spiritual origin. There is awakened in us the consciousness of the indwelling Christ, and we are given the knowledge that the Master had: that we are not of this world.

Thus was Jesus lifted up to a new conception of life, and so are we. "And I, if I be lifted up from the earth, will draw all men unto myself." If I, consciousness, be lifted up to the realization of the consciousness that is God, then I am one with that consciousness; I emanate from that center of light. Knowing this, Jesus Christ could say to all men: "I am the light of the world." Being a part of the Light I must demonstrate it. As I am lifted up, so will all others believing on Me be lifted up. Therefore He acted as one having authority when at the raising of Lazarus He spoke these astounding words: "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live." We should recall however that Jesus was the most perfect expression of this elevated idea. To the degree that we do good, exercise the power rightfully ours, and acknowledge our divinity, we too can act as sons of God. Our demonstration will vary according to our understanding. Jesus not only lived in the world of Spirit but was able to use its laws. We live in such a world in proportion to our growth, and we understand its laws only to the degree that we practice them.

Hence John's disciple's question becomes indeed a searching one. Words cannot answer it. Action must explain it. Spiritual maturity grasps its vast import. Jesus knew that any discussion of it at the time would have been useless. He taught only the A B C's of the gospel. He did hint however at a power that was almighty and that He could tap at will. That same power we have now discovered is also within our reach. How do we gain access to it? Through the instrument of thought. The thought

and the thinker are one. Our thought center determines everything. Spiritual thought sees Spirit as all in all; material thought sees matter as all in all. One is cause, the other effect.

The thought of Jesus was ever fixed on God, Spirit; eventually it became spiritual. He thus built up the Christ consciousness. This He did by knowing and demonstrating that God is life, love, principle, soul, Spirit, mind, Truth, that man, God's idea, reflects each of these aspects of divinity. Expressing life, he knows no opposite. Radiating love, he is only conscious of harmony. Representing Truth, he is free. Using principle, he has the *modus operandi* of living. Functioning in soul, he unfolds. Born of Spirit, he is immortal *now*. Reflecting Divine Mind, he creates. Why? Because life is, love heals, Truth frees, principle solves, soul unfolds, Spirit quickens, and Divine Mind creates.

Such was the Master's method. It is likewise ours. Only by changing our centers of operation from matter to Spirit do we effect complete regeneration, and establish a sense of at-one-ment with Divine Mind. This is our heavenly habitation, the Christ consciousness, our home. Where do you live? In this ever-present sense of oneness with God.

God made thee perfect, not immutable;
And good He made thee, but to persevere
He left it in thy power; ordained thy will
By nature free, not overruled by fate
Inextricable, or strict necessity.

—MILTON

Miracles

GEORGE LAMSA

FOR AGES MAN has looked to something supernatural, something out of the ordinary, in his quest for religion and truth. This habit is not due to the absence of God's presence from the universe and His interest in it, but is largely due to men's fear and lack of faith in Him. On the other hand it is a human weakness to tempt God and question His authority, wisdom, and power. Moreover when people confront difficulties and suffer tragedy, they look for a sign and search for a leader with unusual powers. Fears and doubts remove them far from their Creator, so that nothing but a sign can convince them of God's presence and His divine care. During such dark times man not only loses his faith in God; he also loses confidence in himself. That is why he seeks the arm of flesh and forgets that he is a child of God, created in His image and likeness and capable of overcoming any difficulty and solving any problem. He forgets that he is the greatest and most important of all God's creations. He forgets that God from the very beginning has placed everything under him and given him power over the animals, the fowls of the air, and the plants of the earth.

Well, then why does man with all his wisdom and knowledge question God and look for strange phenomena in a completely spiritual and harmonious universe? Are not all the works of God miraculous?

The Scriptures tell us that God said, "Let there be light: and there was light." What greater miracle do we need than that of God's creation of heaven and earth with His word?

What then is a miracle or a wonder? The answer is that a miracle is a natural but wonderful act of God. It is a miracle and a wonder to men's eyes but a natural and harmonious work of God to those who understand God's wisdom and the purpose of His work in the universe and in the earth. For example, whenever fear, sickness, and sin are destroyed and men's hearts converted, it is a miracle, and whenever something that is impossible and difficult is made possible and easy it is a miracle.

When we live in peace and are prosperous we do not look for miracles, nor do we search for a Moses to lead us out of Egypt. The only time we are in need of miracles is when we are in difficulties, in fear and want. When food is abundant no one would think of changing stones into bread. When people are at ease they quarrel among themselves. In Exodus 32:6 we are told (in an Aramaic version): "The people sat down to eat and drink, and rose up to quarrel."

Not until they were oppressed and persecuted in Egypt did the Hebrews seek miracles and signs. When they were happy and prosperous in Egypt they hardly remembered God and His promises to their fathers. Moses and the Hebrew leaders demanded signs simply because at first they doubted God's power and wisdom and His presence in Egypt. That is why Moses wanted to know God's name. The Hebrews asked for signs simply because they

were living in an age when all other races relied on signs and wonders and when priests and learned men were magicians. The "holy books" were works of magic, and the dim and dark temples were constructed in such a manner that human voices sounded like those of ghosts. Moses demanded signs because he knew that both his people and the Egyptians would demand a sign before they would listen to him and believe in God.

Jesus refused to show signs and do magic in order to convince the people of His power and divine mission. Jesus never questioned or doubted God's wisdom and power. Even the miracles of healing and the wonders that He performed He called "works," that is, acts of God that can be performed also by men who have faith and infinite understanding of God. When man is conscious of his divinity and the power of God within him, he needs no signs and wonders to convince him of God's power, love, and care. Man with his spiritual eyes can see and feel that the whole universe is a wonder, that the heavens declare the glory of God, that the earth shows the wonderful works of His hands.

There were times when men refused to believe and listen to God until they saw a sign. For example, the prophet Balaam despite God's warning proceeded on his way to curse the Hebrews, a people whom God had blessed, and not until the dumb ass refused to go and rebuked him for his error was Balaam convinced of the wrong he was doing.

The term miracle is usually defined as something supernatural, an unusual occurrence, a wonder or marvel. The Aramaic language uses several words

when speaking of miracles and marvels. *Nisha* (objective) is generally used when speaking of miracles of healing and raising of the dead. *Tedemratha* ("wonders," or "marvels") is used when describing a wonder or a marvel; that is, something unusual or extraordinary. *Atwatha* ("signs") is used collectively to designate miracles and wonders. Other Semitic languages do the same; they all use different words. In the Orient such phrases as "It is a miracle," "It is a wonder," are in common use in daily speech.

We must not forget that ours too is an age in which miracles and wonders are performed daily. We are living at a time when some of the greatest dreams of mankind have been fulfilled and the greatest works and wonders of all times are done. Despite all that we see and hear in this wonderful age however, every new invention at first is looked upon as a miracle or a great wonder. There are people in some parts of the world who because of their lack of understanding still believe that the radio, the automobile, and the telephone are works of the Devil. This is because these achievements are beyond the grasp and comprehension of these people whose culture and way of life have remained as of yore. The same statement is true of the people of the time of Galileo and other scientists who suffered persecution and indignities simply because their fellow men were ignorant and superstitious and were unable to understand the new wonders that were revealed. Galileo's telescope and the type that Gutenberg invented were branded as the works of the Devil. Even Jesus' miracles were attributed to devils and demons by His ignorant enemies. Indeed every invention that

brought God's blessings to mankind at first was branded as devilish, sacrilegious, and destructive.

Today in America and Europe our eyes are so accustomed to miracles and wonders that no one any longer thinks that telephone, telegraph, and radio are works of the Devil. Thanks to God and science no one is today looking for loaves and fishes to fall from heaven, and no one goes fishing for coins! Our material wealth has so increased that we no longer count in hundreds and thousands but in billions.

The greatest miracle of all time to me was a locomotive speeding toward the river Aras in Russia. After my first sight of the great marvel of which I had heard so much in my home, at school, and in the street I spent many hours looking at it and wondering what made it go! The only explanation given by hundreds of Kurds and Persians who gathered near the station was *"Shitah eshley"*—"It is the work of the Devil." Two weeks later this excitement and admiration was replaced for me by the sight in Tiflis of my first automobile. Indeed these European and American inventions made me forget the wonders that Moses and the wise men of Egypt wrought in their day.

Of course the scientists of this age have surpassed anything that was done by the magicians and wise men of Egypt and Babylon. They have wrought wonders that would surprise Pharaoh and Joseph. Even the Hebrew prophets would wonder if they were to rise up! Yet science is still in its infancy. There are many mysteries that scientists have been unable to solve, and there are some things that they only understand in part. There are millions of ideas

that have not as yet made their appearance in the human mind and that will be born in the future. Every morning we open our eyes upon a different world, and one scene surpasses another in glory and beauty. Today we see things differently and understand that our scientists and men of God do not violate the laws of nature in order to perform their wonders but instead work with God, according to the law. For instance, Edison did not violate any universal law when he invented the incandescent light and brought this great blessing to humanity. No one can violate God's laws by doing good. It is the will of God to create light, life, and harmony and to increase our resources. There can be no violation of any law of God in healing the sick, cleansing the leper, restoring the sight of the blind, and feeding the hungry. God is neither the author of sickness and blindness nor can He be blamed for depressions, poverty, and want. Therefore all of those who overcome these difficulties work in harmony with the law of God.

If God were the author of poverty, sickness, and blindness no one would have been able to heal the sick and meet human needs. Not even Jesus would have had any power over them. The kingdom of God is not a kingdom divided against itself but a kingdom of law and harmony. God is the author of the laws of the universe and hence is above the law. God did not have to violate His laws in order to convince Hebrews and Egyptians of His great powers. Indeed it is the human mind that demands signs, not the Divine Mind. Jesus did not ask God for signs nor did He rely on wonders.

We often fail to realize that things are miraculous when they occur in their natural order, just as God created them. When this order is disturbed they become "unnatural." To try to change a stone into a loaf of bread is against the law of God. God created wheat to supply our daily bread, and He intended a stone to remain a stone.

On the other hand, if we were to try to explain all of God's works from the tiny blade of grass to one of the large planets we should find that everything in heaven and in the earth is perfect and miraculous. We would see and feel that man himself is the greatest of all wonders.

To know the secret of the law is to be in harmony with it. When we are in harmony with the law of God we know the Truth, and when we know the Truth the Truth makes us free and helps us to multiply our daily bread.

A miracle looks like a strange or unusual event or occurance, but when we understand its meaning and purpose it no longer looks like a miracle. When a sick person is healed he forgets all the suffering that he has gone through. This is because sickness is not a reality and the healing of it does not change or violate any law. For if sickness were governed by law, then it would have an origin and therefore an originator. But just as we know that all that God created was good so we know that God cannot be the author of evil.

When we understand God the way Jesus understood Him we shall find that all things are possible and that we can do the works that He did and greater works. Jesus promised His followers that they would

perform greater works than those which He did. He told them that even faith as small as a mustard seed can remove mountains, which means that if you trust God and have confidence in yourself you can overcome any difficulty. A mountain in Aramaic is used figuratively to designate an unsurmountable problem. Jesus used idioms and metaphors. Jesus had abundant faith in God and confidence in Himself. That is why He was able to demonstrate God's power in every way and to meet every human need, whether of health or food.

Today through the understanding of the gospel of Jesus and the teaching of the prophets we are able to overcome every emergency and meet every need. In the last twenty-five years science has unlocked the secrets of the soil and taught men to raise more food than they can consume. As a matter of fact today we have more food, clothing, and other material things than we can use and export. Our agricultural knowledge has surpassed the wisdom of the learned men of Biblical days. If Joseph were living today he would wonder to see the works that our wise men are doing.

This is not all. A great many things that the wise men of the past considered mysteries have been solved. Today man can fly in the air, navigate the seas, and travel under the water. He can converse with his fellow men from one corner of the earth to the other. These wonders once mirrored in the minds of the learned men in the past, are fulfilled in our days, and our dreams of today will be fulfilled in the world of tomorrow.

It has been only a short time since man has tried

to utilize the wisdom that God has given him. Only recently did man discover that God has placed everything under him. Now one can witness the great wonders that have been performed in a short time and begin to surmise what man can accomplish in years to come. Assuredly, if all knowledge and wisdom with which man is endowed were used for good, the kingdom of God would have been on earth a long time ago. This kingdom is not going to come through quarrels and theological debates but through demonstration of God's power and the abolishment of evil, poverty, and want. As Paul puts it, "when that which is perfect is come, then that which is in part [imperfect] shall be done away."

ASCENT

Ida Norton Munson

Let me not dwell upon the erring past,
But rise with courage for the glad, new day.
Asking forgiveness, may I then hold fast
The joy of pardon that holds no dismay.

Thus shall each dawn be like a welcome gift
Unmarred by blemish of an hour now gone,
Like some sweet vista with its power to lift
The eyes to vision while the feet keep on.

A flower, with velvet petals lifted up,
Waits for the sun or rain to bless at will;
So would my spirit be a shining cup
Help up each day for God's own love to fill.

Streamlined Living

NULLIFY SHAM: DEVELOP ENTHUSIASM

KATHRYN SANDERS RIEDER

IN EACH GENERATION men who have lived best have found that they must do away with living a sham life. Whenever we expend more energy trying to appear worth while than in trying to be so, we are living for sham. All our get-rich-quick, something-for-nothing schemes stem from our clutching at shams.

We see examples of how poorly shams achieve their aim of deceiving for any length of time. A certain tourist hotel was putting on an impressive front. There were tall columns in the style of the Old South, though this building was far from the South and the style ill suited to its surroundings. There were geraniums and much white paint.

But it was only the shell of a decaying frame house. It was neither clean nor comfortable. The attractive outside drew many tourists, but none remained except as a last resort. The same amount spent on an attractive but unspectacular exterior and the rest on making the inside habitable would have resulted in good accommodations for travelers and in better business for the owner.

Almost without realizing it many drift into the habit of making their life a race for gaudy trappings and decorations, leaving no time for the richness of life at its best.

"For a cap and bells our lives we pay,

Bubbles we buy with a whole soul's tasking:
'T is heaven alone that is given away,
'T is only God may be had for the asking."

A jovial fellow sitting in a group of returned graduates at a college home-coming was amusing all his companions with his good-natured remarks. Suddenly he shouted: "Well, there are only two ways to attract attention in a crowd. One is to be somebody and the other is to talk loud."

As people smiled at his genial manner more than one thought that too many of us are trying in one way or another to talk loud instead of trying to develop the ability given us.

A young man coming to the close of his college days before the war was somewhat bitter at the very modest salary he was to receive in his new position. He had played through college, making fairly good grades but never really devoting himself to study or doing the first rate job of which he was plainly capable. The endless round of dances, dinners, outings with fraternity friends who seemed to have no financial limitations had occupied most of his time.

Looking at the low salary he was to receive and seeing how his life would now change, he said: "What has college ever done for me except to cultivate a lot of tastes I shall never be able to afford?"

College did not do that to him; he did it to himself. Perhaps this was only a passing mood; but if it was his true feeling any college would have been sorry to waste valuable time on a person who never saw beyond the frills. Social affairs might be delightful and needed for a well-rounded college life, but a college has a right to expect its students to repay

time spent on them in more mature attitudes.

Each person must decide for himself what sham is for him, for we know that it varies with different circumstances. When sham is mentioned, some think of personal appearance. All know someone who spends most of his time in efforts at improving it. Although this is the wrong emphasis, it does not follow that good grooming is all sham. Most of us do not give enough attention to a streamlined appearance that is pleasing and efficient. Dress should be simplified, but to be neatly and appropriately dressed, to be immaculately clean, gives a sense of well-being that results in better work. Certainly we are more pleasing to others when we are at our best. It is only when we make personal appearance our main concern that we grow shallow.

We nullify sham by having faith in ourselves. The person who makes much of sham has little faith in his true worth. One mother learned to reject sham and make wise choices for her children. Many of her friends confessed that they were half distracted trying to settle their children's pleas to be permitted to go "where everyone else goes," as often, and to stay as long. This mother had such serenity, her children seemed so sensible in their attitudes that friends inquired about it. The contradictions and confusions of modern life did not seem to disturb her household.

"I just ask myself if it is Christian and let that end it," she said simply when her friends pressed her for an explanation. They saw that she did not try to be all things to all people. She taught her children that they could not be. As a family they evidently admired and tried to follow Christ's teachings.

Some live a sham because they feel unable to avoid it. Sometimes it is as unnecessary and tragic as in the famous Maupassant story of "The Necklace." Madame Loisel and her husband lived a life of poverty for ten years because she would not tell her friend that the diamond necklace returned was a paste replacement. She could not confess to her friend that she had lost the original. When she did burst out in bitterness and told her friend, she learned that the necklace borrowed had been only paste! The friend never knew she had returned real diamonds. The original situation had come about because Madame Loisel was obsessed with the desire to appear what she was not. Her whole life was miserable because she saw nothing in life but "a cap and bells."

Our negative thinking betrays us as surely. We do not need to live with thoughts that are shams, we may choose those with genuine freeing power. We streamline living as we decide what sham is in our living and turn to the reality back of it.

The first change made in streamlining trains was to cover the lower parts with sheet metal. With these parts masked, air resistance was reduced. The boiler and the front end were smoothly covered, thus making possible the unimpeded flow of air and cutting resistance to a minimum.

A smooth shield of enthusiasm will perform similar miracles in reducing resistance to us. As we seek to streamline living we come inevitably to enthusiasm, for it is the flower of a God-filled life. It persists through times of crisis as through times of serenity. This is the joy that is not dependent on circumstances for its existence.

One of the conditions the Catholic Church makes for sainthood is that the godly person have shown joy and enthusiasm in adversity. If he has not shown that he is able to be full of abiding joy through poverty, self-denial, and trouble he is not considered to have attained that highest place. We recall the story of Job and his enduring through all that came. We read how "Jehovah blessed the later end of Job more than his beginning."

This enthusiasm and joy amid all circumstances is a recognition of the inner spirit rather than the outer circumstance. Certainly it is more difficult to feel enthusiasm in the presence of hard problems, but it is then that we need most to depend on spiritual resources. As a soldier in combat wrote home: "When God is all you have to lean on you lean and you lean hard."

Enthusiasm changes our outlook and our willingness to act hopefully. We have seen one person look at a situation and say that nothing can be done. Then another person comes along, his eyes sliding over the difficulty and seizing on a solution. People listen, stimulated by his enthusiasm. They catch some of his confident feeling and set to work. Usually they find that to set to work with enthusiasm is half the solution.

We know that our enthusiasm may influence others. One teacher known for the interest she aroused in her pupils was always enthusiastic about them. She saw her pupils as future homemakers, businessmen, teachers, artists. She was too enthusiastic to see them as only troublesome or indolent.

She said that they were sensitive, intelligent, and

responsive. When things did not go well she set to work to find the flaw in her method. She said that children want to please parents and teachers who love them. When they do not there is a reason, which must be found and dealt with.

This teacher taught three generations of children; saw them grow up to become capable young mothers, pilots, musicians, scholars, and artists. She told all new groups coming to her that someday they too would be doing these things and that someone would be very proud of them. They must prepare themselves well.

Many spoke of the fine atmosphere in this teacher's room. Pupils moved about the room freely but quietly and with consideration for the others. On the teacher's desk was a small framed motto that began: "I love to teach as an artist loves to paint, as a musician loves to play."

Enthusiasm covers a multitude of lacks and smooths over many a ruffled condition. One fine orchestra director said that he loved to work with fine high-school orchestras. They were not so skilled as his professionals, but they put so much heart into their playing that it had a high degree of appeal. Often the professionals made every expression called for from long knowing exactly how the music should be played, yet there might be a detachment there that produced an effect of coldness.

Enthusiasm is vital to the streamlined life, for it is a type of love. Many people fail because their emotions are not involved enough in the thing they are doing. Just as the "great and first commandment," "Thou shalt love the Lord thy God with all

thy heart," establishes the rest that follows, so we must love our work enough to do it well. The people who allow all sorts of things to keep them from the thing they say they want to do simply do not love it enough.

More than we suppose we act on the basis of our feelings. How many have become successful because some strong emotion unified their purposes and set them to work with the drive of strong feeling to give their efforts impetus.

Clarence Darrow, the noted criminal lawyer, said frankly that had it not been for an insult he would have remained a small-town lawyer. He and Mrs. Darrow had decided to buy a small house, planning to draw all their money, five hundred dollars, from the bank and pay the thirty-five hundred remaining as they could.

At the last minute the owner's wife would not sign. She said flatly that she doubted that he would earn that much in his whole life. This made Mr. Darrow so indignant that he left town with a deep, burning resentment and an equally deep intention to prove that estimate false. The first year in Chicago he made almost nothing, but the second year he began his swift upward progress.

Many who have lost a loved one who sacrificed to give them an opportunity have felt it deeply. Putting their sorrow to work they have put all their energies into making the success that the loved one dreamed of for them.

Even such destructive emotions as hate and revenge motivate men as no amount of mental specu-

lation can. For this reason we ought to be careful about the way we enlist our emotions in streamlining our life, for they are destined to play a powerful part in energizing our undertaking.

When enthusiasm is added to our equipment it cuts through lethargy and opposition. It brings new life to the individual, health, friends, happiness, and added usefulness. It is never too late to benefit from enthusiasm, for its vitalizing qualities never fail to put life on a new basis of hope.

EDITOR'S NOTE—This is the fifth of six articles by Kathryn Sanders Rieder. The sixth will appear in July UNITY.

FRUITFUL BOUGH

Make of me a fruitful bough!
  Let my twining branches know
Scarlet, gold, and—comes the winter—
  Wreath on wreath of shining snow.

Let me feel the deep delighting
  Of the rich earth at my feet;
Bow before the blasts of winter,
  Bow, but rise again to meet

Showers, wind, and long, long sunlight,
  Dawn and noon and dusk, and then
Night and stars, while every rootlet
  Plans its petals once again!

—*Virginia Scott Miner*

"Be Still, and Know That I Am God"

JESSIE WILMORE MURTON

Be still! Relax the anxious brow,
  And calm those thoughts which twist and writhe;
Bridle the swift, unruly tongue,
  Whose keen edge shames the reaper's scythe.
Put by the cares that chafe and prod;
Be still and know that I am God.

Be still, and let the glorious sun
  Of righteousness shine on your soul;
The living water and the bread
  Of heaven feed and make you whole!
Remembering the way He trod,
Be still and know that I am God.

Be still! It is your God who speaks
  Assurance to His troubled ones—
Above the crash of bomb and shell,
  Above the roar of planes and guns,
Above earth's tortured, harrassed sod—
Be still and know that I am God.

Be still! My peace I give to you—
  Not as the world can give you, nay;
But as a river calm and deep
  It flows from Me to you alway.
The heavens are Mine, and Mine the sod;
Be still and know that I am God.

Look unto Me

A TRUE EXPERIENCE

PATRICIA NELSON

FROM OUT OF NOWHERE a strange malady came upon me. One day I was seemingly well; the next I was struck down. It happened overnight.

I couldn't sleep, nor could I eat. Even to try to swallow food choked me, and in three weeks I lost twenty-five pounds. I was a physical wreck and my mind was at the breaking point. I was desperate and mortally afraid—afraid to live and more, much more, afraid to die.

Several doctors had been unable to diagnose my condition, but all agreed that I was extremely nervous and physically run-down. However all truthfully admitted they were completely at a loss as to the cause of it, and I of course had not the least idea.

True, I had had a severe emotional shock. Just prior to becoming so ill I had been doing newspaper work, and it was my duty to cover the news of a mine explosion in a mountain canyon several miles up from the Colorado town in which we lived.

Nine men had been entombed, and the grief, fear, and prayers of their loved ones had stirred my being to its very core with sympathy. Instead of praying, my old hate and fear of God, which had begun in my early childhood, overwhelmed me. How could a God claimed to be all-powerful, sit on His far-away great white throne and allow such a terrible thing as this to happen to innocent, hard-working

people? I asked, gritting my teeth in revolt. What had they done to deserve such suffering?

After a day and night of anguished waiting at the mouth of the tunnel and watching scores of men working furiously to clear away the debris, the morning came and with it a joy not to be described in words. For around the brow of the mountain, their faces black with coal dust but unharmed, the nine men came running and shouting. They had escaped by an old tunnel abandoned years before. The joyful cries of reunion more than canceled the former wails of grief.

But the doctors, as a unit, decided that that experience, although a harrowing one for me, was not the cause of my sudden nervous breakdown, for I liked my work and enjoyed writing of human experiences, and after all it had had a happy ending. Too they knew that my home life, with a devoted husband and a loving young daughter, was perfectly harmonious. So there was no emotional cause there.

However one doctor, a near neighbor and friend, after a thorough physical examination gave me a ray of hope. He suggested that perhaps there was an obscure condition hidden somewhere in my body and that it might be in my teeth. He said he had known several cases of extreme nervousness to be relieved by extraction of the patient's teeth.

So my husband went with me to the best dentist in town. My appearance must have shocked him greatly, for he made no bones about the seriousness of my condition. He said bluntly, "Not for a thousand dollars would I operate on you, Mrs. Nelson. You'd die in the chair."

My mother had been sent for and had come from a distant State to be with me. She was a Truth student and for a long time had sent me Unity literature. I never so much as took it out of its wrapper before dumping it out with other discarded papers, for I was not interested in religion in any form or fashion, though I had been reared in a Methodist home and had gone to a small Methodist college. It wasn't that I was against Methodism, but I didn't understand it, nor was I interested enough in Methodist doctrine to study it. My father used to say, "Pat, doesn't the religious experiences of John Wesley or Dwight Moody and other great religious leaders impress you at all?" Laughing, I'd answer him: "I'll never get to heaven on their coattails. The only experience that will take me there will be my own." And so far I had never had any religious experience of my own, nor had I sought any.

To sacrilegious statements of mine a serious, God-fearing young man whom I had known for years replied, " 'God is not mocked,' Pat. Someday your knee will have to bow and you will call desperately on Him when all human aid has failed you."

Now that day had come; human help had utterly failed me. But I couldn't call upon God for aid; He was a total stranger to me. I didn't know where He was, nor had I the least idea how to call upon Him if I had known. I was damned, and there was nothing for me but death and a burning hell forever. That awful fear paralyzed me, and I think there is no fear known to mankind more terrible.

On our return home from the office of the plain-spoken dentist my husband and I were desperate. It

seemed that we had come to the end. The neighbor doctor came over, and when we had told him of what had happened he said, "Suppose you go to Denver and see Doctor T——. I'm very sure he will take your case." We decided to take this kind advice.

To this day I don't know why I did a certain small, seemingly insignificant thing unless it was that God knew of my need before I had called. For when I went to the basement to show my husband which traveling cases I would need, I noticed on top of a pile of old newspapers stacked beside the furnace an old, small, dust-covered magazine. I knew that it was a Unity publication, for it was still in its jacket. I picked it up and dropped it into my empty overnight bag.

That night my husband, my daughter, my mother, and I started by train for Denver, two hundred miles distant.

Without my knowledge my mother had wired my older sister—also a Truth student—to meet us there.

Arriving in the city, my husband and I went at once to the dentist that our doctor had suggested.

The waiting room was full of patients, but because of our being from out-of-town we were shown at once into the doctor's private office. He was a pleasant, smiling man. He looked at me keenly, then said kindly: "Sure, we'll soon fix you up as good as new." He sent me to the X-ray room at once.

The next day we went back to see what results the X-ray pictures showed. The surgeon was waiting in his office for us. He said placidly, "There is a deeply embedded tooth lying sidewise in the jawbone, which I shall take out." Then he leaned forward and

looked straight into my eyes and asked point-blank: "What is it you are so afraid of?"

Without stopping to think I blurted out, "Everything and everybody, the Devil, and God."

Suddenly he motioned my husband to leave us. When the door closed and we were alone, he said: "Your embedded tooth could be and possibly is a secondary cause, and it must come out at once, but primarily it's your mind that is causing your trouble. Whatever your fear is, you must overcome it, change your thinking about it—you must have faith instead of fear."

"Faith in what?" I tremblingly asked.

He smiled. "Exactly the opposite of what you fear. What is it? Try to make it tangible if you can—for it may be something intangible stirring in your subconscious—but try to drag it out into the light and show it up for the nothing that it really is. For there is really no evil—only good." He settled back comfortably in his chair. "Tell me," he continued, "about yourself. Go back as far as you can."

I told him that all my life I had been a "fraidy cat"; that I had been born and reared on a Louisiana plantation and even as a very young child my fear of the noise of a gunshot had been so great that my father had posted the plantation against all hunting. A thunderstorm would send me shaking in fear to hide. Then as I grew older and went to church and to camp meeting I would come home and have nightmares in which the Devil figured, and I would wake up screaming in fear. Then too I was afraid of a God who let such terrible things happen and sent people to a burning hell.

"Reared in the belief of hell-fire and brimstone, eh?" he humphed.

"Well, partly," I replied. "I was taught that God was to be greatly feared, that His punishment was severe."

He shook his head sadly, understandingly. "So was I. And I suffered great mental agony on account of it until I learned better. I found that He was entirely a God of love. You must change your attitude toward God. Change your thoughts of fear of Him into those of faith in Him. For as the old saying goes, 'Chickens come home to roost.' What you give comes back to you. Fear to fear. Love to love. I know this to be true from actual experience."

He swung his chair around, stood up. "Now tomorrow we'll get at that tooth," he said.

"Can't I build up a bit first?" I asked fearfully.

"Well, a few days won't make any difference. Make it Saturday—that will give you four days. Now, about the other. Substitute faith for fear."

When my husband and I returned to the hotel my sister was there to meet us. I was surprised and happy to see her. I told her and my mother that I was to have an embedded tooth extracted on Saturday; and I went to my room to rest, hoping against hope that I'd drop off to sleep. But that was impossible. Again for no reason known to me I got up, went to my traveling bag, opened it. I needed nothing from it, nevertheless I reached down into it and my hand touched the UNITY magazine, at the very bottom. I took it out, went back to bed, stripped off the time-yellowed wrapper.

The title of the first article did not hold my

attention, so I slowly turned the pages. The next article, one by H. Emilie Cady, was short; but imagine my surprise when I gazed at its title: "Change Your Attitude toward God." The dental surgeon's exact words. Hungrily I read:

"No matter how sick or weak or inefficient you seem to be, take your eyes and your thoughts right off the seeming, and turn them within to the central Fountain, and say calmly, quietly, but with steadfast assurance: 'This appearance of weakness is false; God, manifest as life, wisdom, and power, is now flowing into my entire being and out through me to the external.' You will soon see a marvelous change wrought in you by the realization that this spoken word will bring to you.

"You do not change God's attitude toward you one iota, either by importuning or by affirming. You only change your attitude toward Him who is always the giver. By thus affirming you put yourself into harmony with divine law, which is always working toward your good and never toward your harm or punishment."

I lay there thinking of the words I had read. I thought of those men seemingly trapped in the mine. Good would come of it. They would love their families more—be more careful in their dangerous work—believe more in prayer—be thankful to God for rescuing them. Slowly and distinctly I said aloud: "This appearance of weakness is false. I am not trapped. God help me to find my way out of this maze of fear." It was the first time in my life I had ever called on God for help.

With avid interest I began to read an article by

W. I. Hoschouer, "Faith in God"—again the dental surgeon's words!

In the first paragraph my healing began, for I found out where God was in the comforting assurance—and I'd never known before!— "The eternal God is *thy* dwelling place." My dwelling place was here—at this instant and in this room—so He must of necessity be here with me. "And underneath are the everlasting arms." "Have faith in God."

I closed my eyes. I felt the strength, the love, the protection of the everlasting arms beneath me for the first time. "Have faith in God. Have faith in God. He loves me. He is here. He will help me. In my heart I know that He will," I whispered over and over again.

I read further: "Complex emotions, intense activities, vain ambitions, all centering in self, create destructive forces which disturb one's normal equilibrium." I was guilty of all these destructive forces. I was self-centered, complacently smug in my attitude toward people in general, even smug in my attitude toward God. I had thought I didn't need His help; I was sufficient unto myself. I recalled the earnest young man's words spoken years before: " 'God is not mocked.' "

I continued to read: "The only cure for this is harmonizing mind and body by centering the attention on God as the one primary objective. God must be first in one's life if health, harmony, and plenty are to manifest themselves continuously and in proper degree."

Oh, how I had failed Him. God had never been first in my life. In fact I had scorned Him as a cruel,

heartless being who delighted in punishing and being feared by the humans He had created.

" 'Thou shalt have no other gods before me.' " I had placed everything else before Him, parents, husband, child, home, and work. How bitterly ashamed I was now of doing this.

" 'The Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength,' is the way Jesus affirmed the eternal Truth."

At that moment I resolved that I too would affirm and affirm the eternal Truth as Jesus had done. Eagerly I drank in more words, for my soul was dry with thirst. "If you fully believe that God is your health, your prosperity, your protection, and doubt not in your heart, it shall be to you according to your prayer. To open wide the heart to God, to throw yourself utterly, absolutely upon him, is to have health, guidance, or supply spring forth speedily."

Again I closed my eyes, my mind filled to overflowing with all these new revealing thoughts of God's goodness. My attitude toward Him was absolutely and irrevocably changed. I dropped into a deep, dreamless, restful sleep, the first real sleep I had had in many weeks.

When I awakened I felt like a new person. I went into the adjoining room, where my mother and sister waited for me. I showed UNITY magazine to them, told them of finding it in the trash pile, of dropping it into my bag. I told them that today I had been led, without volition of my own, to get it and read the two articles "Change Your Attitude toward God"

and "Have Faith in God," and that henceforth I would abide by their teaching.

I'll never forget the look of absolute faith that passed between my mother and sister, nor the tone of assurance in my mother's voice as she quoted: "if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven." They had agreed upon my complete recovery, had asked, and the Father had done it for them.

The next three days my sister and I took long walks, at first slowly, around the lake in City Park. We sat in the sunshine and reread the two articles, discussed the wonder of God's deep and abiding love, of His always ready help to those who cry to Him in their need. We talked of Jesus and the simple spiritual laws that He taught.

On the fourth day I went to my appointment with the dental surgeon. At first he didn't recognize me, for in those three days I had regained my color, my eyes were clear and calm, my body was straight with renewed energy, and all fear had left me. Evidently he had expected some trouble for he had a nurse and a physician there for any emergency. He had planned to give me a general anaesthetic, but instead he gave me a local; and while he drilled and chiseled at the embedded tooth my husband, the nurse, and the physician chatted normally about this and that. But none of them knew—unless it was the understanding surgeon—that standing beside me was a presence, Jesus, my Friend, smiling His kind smile, touching my hand and saying, "Lo, I am with you always."

We returned to our home town. Our friends were

astounded at the unbelievable change in me in so short a time. Soon I was my old self, and in two months I had regained all the weight I had lost.

Did I say that I was my old self: No thank God, I was not. I was an entirely new being, for like Paul, as quoted in the last paragraph of "Have Faith in God," I said of my self: " 'I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that *life* which I now live in the flesh I live in faith, the *faith* which is in the Son of God, who loved me, and gave himself up for me.' " I said this humbly and thankfully of myself.

HARMONIES

A changing world of manners, yet the dawn
  Still spreads its rose-hued mantle on the hills;
The evening sky in crimson, mauve, and gold,
  With panoramic beauty all earth fills.
Recurring seasons bring their loveliness—
  Spring with its budding life of tender green,
Summer all verdure clad with ripening fruit,
  Autumn in gorgeous hues at every scene,
Then snowy winter—all in their good time.
  Before men left on history's page a trace
Nature in rhythmic order held her sway
  And through the ages kept a certain pace.
No dawns, no sunsets, ever are the same,
  No leaves are duplicates on flowers or trees;
But through their great variety we see
  A pattern o God's flawless harmonies.
Herein is joy if we but seek and find
Attunements to the one and perfect Mind.

—*Della Adams Leitner*

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 9, June 2, 1946

UNITY SUBJECT—*Resurrection Life.*

INTERNATIONAL SUBJECT—*Expressing Our Friendship for Christ.*—Mark 14:3-9; Luke 10:38-42; John 11:1-44; 12:1-3.

3. And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster cruse of ointment of pure nard very costly; *and* she brake the cruse, and poured it over his head.

4. But there were some that had indignation among themselves, *saying,* To what purpose hath this waste of the ointment been made?

5. For this ointment might have been sold for above three hundred shillings, and given to the poor. And they murmured against her.

6. But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7. For ye have the poor always with you, and whensoever ye will ye can do them good: but me ye have not always.

8. She hath done what she could; she hath anointed my body beforehand for the burying.

9. And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also

which this woman hath done shall be spoken of for a memorial of her.

38. Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house.

39. And she had a sister called Mary, who also sat at the Lord's feet, and heard his word.

40. But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me.

41. But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things:

42. But one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

1. Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha.

2. And it was that Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.

3. The sisters therefore sent unto him, saying, Lord, behold, he whom thou lovest is sick.

1. Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead.

2. So they made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with him.

3. Mary therefore took a pound of ointment of pure nard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment.

GOLDEN TEXT—*Let us love one another: for love is of God.*—I John 4:7.

SILENT PRAYER—*My life is deepened and enriched by the love of the Christ that comes forth from my heart.*

Love finds its highest expression in service, in giving freely of itself to the loved one. God, our highest conception of good in the universe, is love, always giving and always serving impartially without thought of recompense or return. The soul of man, through which he makes union with God, is likewise prodigal of love. The woman with the alabaster cruse of ointment of pure nard represents the soul in an ecstasy of devotion pouring out the precious healing balm of divine love on the understanding.

The Christ or spiritual self is "the anointed." The ointment of the Holy Spirit is never wasted or dissipated so long as it is used in furtherance of the Christ ideals. Jesus justified the woman's act in anointing Him with a pound of costly nard, saying she had anointed His body beforehand for the burying. When we surrender the personal idea of the body as a mortal possession, the soul knows higher values to which it holds fast and thus enables us to embrace a new and higher conception of life for the body.

The memorial of the soul is the conception of immortality to which men have clung in every age "throughout the whole world," the whole range of mortal thought. Immortality is thought of as endless life, of life as we know it indefinitely prolonged. The broadening and deepening of life, rather than its lengthening, is what gives us access to eternal values and makes its lengthening justifiable. Eternal life must be realized first through the enriching of the present life consciousness. The faculty that puts us in touch with eternal life is love. We may know eternal life here and now by enriching the life that we already have, by expressing the love of the Christ

in all our relations with others.

The lesson today deals with a case of physical death that Jesus set aside. When He commanded His disciples to "heal the sick, raise the dead, cleanse the lepers, cast out demons," He required of them no more than He had already done, and no less. Until we are able to obey Him fully we had best follow Him by resurrecting in ourselves the ideas and ideals of life that we have allowed to die through neglect, indifference, misunderstanding, or lack of faith.

As we broaden and deepen the range of our interests we enter into consciousness of love as a universal solvent of negation, including hate and fear, and gain consciousness of the oneness of life and of ourselves as expressions of that oneness. Love enriches immeasurably all the life that we know. It bestows on us the capacity to see and live ideally. It removes from us the vitiating influence of the self and of self-seeking, leaving in its stead the understanding that justifies as an access of pure devotion what the eye of sense sees as wasteful extravagance.

The broadening influence of considering ourselves as expressions of the universal life is beyond all computing. We learn to see ourselves in others and to serve them faithfully as a matter of course. To serve brings us joy and a sense of sharing in the life universal that is essential to our satisfaction on the inner side of life. The life that is devoted to the pleasure of the moment is misspent life.

The resurrection of Lazarus is the lifting up of the whole man—spirit, soul, and body—into the Christ consciousness. The I AM brings all the faculties into conformity to Divine Mind, and the result

is the perfecting of the instrument through which life expresses itself. The resurrection is not dependent on death. It takes place here and now in all who make their life conform to the law under which it becomes operative.

QUESTIONS

1. What is the highest expression of love?
2. Is eternal life accessible to us through the dimensions of breadth and depth as well as that of length?
3. What faculty puts us in touch with eternal life first?
4. What requirements did Jesus make of His disciples? Do these apply to us also?
5. How can we make a beginning toward meeting them?
6. What does love in our heart do for us individually?

Lesson 10, June 9, 1946

UNITY SUBJECT—*The Training of the Senses.*

INTERNATIONAL SUBJECT—*Working with Christ.* —Mark 6:7-13; Luke 10:1, 2, 4-9, 17a; 14:25-27.

7. And he calleth unto him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits;

8. And he charged them that they should take nothing for *their* journey, save a staff only; no bread, no wallet, no money in their purse;

9. But *to go* shod with sandals: and, *said he*, put not on two coats.

10. And he said unto them, Wheresoever ye enter into a house, there abide till ye depart thence.

11. And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them.

12. And they went out, and preached that *men* should repent.

13. And they cast out many demons, and anointed with oil many that were sick, and healed them.

1. Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come.

2. And he said unto them, The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

4. Carry no purse, no wallet, no shoes; and salute no man on the way.

5. And into whatsoever house ye shall enter, first say, Peace *be* to this house.

6. And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again.

7. And in that same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house.

8. And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

17a. And the seventy returned with joy, saying, Lord, even the demons are subject unto us in thy name.

25. Now there went with him great multitudes: and he turned, and said unto them,

26. If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27. Whosoever doth not bear his own cross, and come after me, cannot be my disciple.

GOLDEN TEXT—*He that doth not take his cross and follow after me, is not worthy of me.*—Matt. 10:38.

SILENT PRAYER—*I train my senses to register and express what is good and true.*

Effectual service is wholehearted service. Before it can be rendered the senses must be developed and trained to respond to spiritual stimuli rather than sensory stimuli. Among the senses seeing and hearing are most often credited with spiritual reactions. Of these seeing corresponds to faith and hearing to understanding. Faith and understanding can be developed until they function satisfactorily in consciousness and the life is brought into closer harmony with God than is possible without this co-operation.

The faculty of faith, rightly exercised, establishes us in our rightful niche. Lacking confidence in ourselves and in God, we cannot realize the feeling of security or the poise that faith gives. "If ye will not believe, surely ye shall not be established." As we establish our faith by training it to work and hold us steadfast, we learn to do the greater works that Jesus prophesied for us.

When Jesus sent out His disciples two by two they were new to the work that He wished them to do. He did not because of this fact lessen the requirements that He made of them. They were to do the same kind of work that He did. No doubt He had prepared them by faithful instruction, but in no other way had they been specially prepared for the undertaking. Neither should we feel that it is necessary for us to undergo a long course of study before beginning to use our faculties consciously. We should start where we are, with the staff of common sense and our daily needs to support and guide us. Special

occasions or great emergencies that call forth our faith need not be awaited. We can put faith into all our daily undertakings here and now. It is practical and it grows stronger, as a muscle does, with regular use. At first twelve faculties, later seventy—the number grows to meet the demand. As we acquire the habit of testing a situation with our understanding the occasions for testing increase. We learn to declare divine wisdom now operating in ourselves and being expressed through us all the time. We become quick to declare right judgment instead of manifesting snap judgments in our acts and opinions.

The sense of feeling has its spiritual counterpart in sympathy and compassion. For the development of these qualities the overcoming of the petty self is essential. In sympathy for others we lose sight of our selfish interests and obsessions and enter into the larger life of the universal. The minimizing of self was emphasized by Jesus in the instructions He gave His disciples before He sent them out to teach and to heal: "Carry no purse, no wallet, no shoes; and salute no man on the way. . . . eat such things as are set before you." The work that they were to do received the chief emphasis. "Heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you."

When we consider the magnitude of the task of regenerating the entire consciousness and making over the sense nature into its spiritual counterpart, we see that all our forces are needed and complete concentration is called for. At best "the laborers are few," and unless their work is supplemented by the influence of the Christ the training will fall short of

the best results. Jesus sent the seventy "into every city and place, whither he himself was about to come," and we should follow up our best efforts with an affirmation that the power of the Christ is testing our work and setting the seal of Truth on whatever in it has enduring value.

Multitudes of thoughts throng the mind, and many of them seem to bear a semblance of Truth, but in the final analysis only those are true which are stripped of all taint of personality or selfishness. Complete devotion to the perfect standard of the Christ is called for, devotion that takes no account of handicaps and that asks no special consideration because of them. "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." This is a hard saying, but only so can the self be eliminated entirely. Some seek the Christ because of the uplift that they receive personally, not from a desire to make the truth of life known to others.

To hate one's own life would be a heavy cross for some to bear, but the way of the Christ lies in utter forgetfulness of self.

QUESTIONS

1. To what spiritual faculties do the senses of seeing and hearing correspond?
2. How do we learn to do the greater works that Jesus prophesied we should do?
3. Is special training necessary before we begin to use faith in a practical way?
4. What is the spiritual counterpart of the sense of feeling?
5. Why are all our faculties needed in the work of

regenerating our consciousness?

6. Why does the way of the Christ include the "hating" of all personal ties and relationships?

Lesson 11, June 16, 1946

UNITY SUBJECT—*Learning the Rules of the Kingdom.*

INTERNATIONAL SUBJECT—*Sharing Jesus' Kingdom Purpose.*—Luke 9:23, 24, 46-48, 57-62; 11:1-4; 17:20, 21.

23. And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me.

24. For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it.

46. And there arose a reasoning among them, which of them was the greatest.

47. But when Jesus saw the reasoning of their heart, he took a little child, and set him by his side,

48. And said unto them, Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same is great.

57. And as they went on the way, a certain man said unto him, I will follow thee whithersoever thou goest.

58. And Jesus said unto him, The foxes have holes, and the birds of the heaven *have* nests; but the Son of man hath not where to lay his head.

59. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60. But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God.

61. And another also said, I will follow thee, Lord; but

first suffer me to bid farewell to them that are at my house.

62. But Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

1. And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples.

2. And he said unto them, When ye pray, say, Father, Hallowed be thy name. Thy kingdom come.

3. Give us day by day our daily bread.

4. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.

20. And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation:

21. Neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you.

GOLDEN TEXT—*Thy kingdom come. Thy will be done, as in heaven, so on earth.*—Matt. 6:10.

SILENT PRAYER—*As I learn to understand and love Truth I enter into the kingdom of peace, joy, and right thinking and living.*

The kingdom of heaven that is within each one of us is a realm that is entered into consciously through right feeling, right thinking, and right acting. For these reasons it is not subject to observation, although once a person is in it and it becomes active in him, his reactions become observable. No one who is filled with unselfish devotion can be found thinking entirely of self or selfish gratification. Unselfishness is its own advertisement.

Prayer is an important requirement for entrance

into the kingdom of heaven. Talking with God renews acquaintance and increases it. It also puts us in harmony with Divine Mind, the "mind . . . which was also in Christ Jesus." To be in Divine Mind is to be in the kingdom. In this state we hallow the name of God and invite the Spirit of love, joy, and peace to quicken us to an awareness of our oneness with all men.

To ask for our daily bread is an acknowledgment of our dependence on the Father for the gift of life and all that life implies. To realize that the forgiveness of our sins is conditioned by our forgiveness of the sins of others is to understand the interaction of the universal mind. Complete trust in God gives the assurance that we are kept from temptation, since those who are in the mind of Christ desire only the divine will to be active in their mind, body, and affairs.

To be kept safe from temptation does not mean surcease from all effort on our part. Unceasing effort is indicated. Denial of self is a daily exercise of the will. The taking up of the cross is another; the following of the Christ is a third.

In the realm of Spirit there is no such thing as a relative degree of importance. All things, whether they appear great or small, play an equally important part in the universal scheme of spiritual evolution. A tendency to seek position or prestige is sure evidence that the seeker is straying from the path of absolute Truth. Jesus Christ exemplified the right spirit in this matter when He called attention to the child. The child does not recognize rank, does not take account of evil, and does not try to possess

selfishly until it is so taught. He who assumes the childlike attitude in the presence of the Spirit, receives the Christ and is in harmony with the working out of divine order. True humility is one of the secrets of greatness.

To have everything done for us would mark us as immature rather than great. To do everything for others, in forgetfulness of self, is proof that we have reached maturity. Jesus Christ gave His very life in service to the world, and He left us an example that we should follow with like devotion. We should be eager to become as unselfishly humble and willing to minister to others for their eternal good as He was. In so doing we shall lose ourselves (our personal life with its petty interests) and shall save our life by entering into the life of all.

The Christ Spirit does not find easy or ready expression through the person whose allegiance has been to that which is adverse to Truth. Some would serve in fair weather but not in foul, not realizing the measure of devotion required to express the Christ. To one man who pledged his allegiance, Jesus replied: "The foxes have holes, and the birds of the heaven *have* nests; but the Son of man hath not where to lay his head." He would have no one fail to comprehend what discipleship involved. No looking back from the plow is allowable to him who would plow a straight furrow.

To "leave the dead to bury their own dead" sounds fanatical, but it serves to point up the truth that the Christ must be placed before all temporal interests. To look back is to cling to the ties of blood instead of going forward to the love of all men.

QUESTIONS

1. Since the kingdom of heaven comes "not with observation," how can we be sure that it has come?
2. Why is prayer one of the entrance requirements of the kingdom?
3. How do we acknowledge our dependence on the Father for all things?
4. What are the conditions for the forgiveness of our sins?
5. How do we save (keep) our life by losing it?
6. Why is no looking back allowed to the seeker after the kingdom?

Lesson 12, June 23, 1946

UNITY SUBJECT—*Unity a Present Opportunity.*

INTERNATIONAL SUBJECT—*The Bonds of Christian Fellowship.*—Luke 22:14-20; John 15:9-18; 17:6-8, 20, 21.

14. And when the hour was come, he sat down, and the apostles with him.

15. And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16. For I say unto you, I shall not eat it, until it be fulfilled in the kingdom of God.

17. And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves:

18. For I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come.

19. And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me.

20. And the cup in like manner after supper, saying, This cup is the new covenant in my blood, *even* that which is poured out for you.

9. Even as the Father hath loved me, I also have loved you: abide ye in my love.

10. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11. These things have I spoken unto you, that my joy may be in you, and *that* your joy may be made full.

12. This is my commandment, that ye love one another, even as I have loved you.

13. Greater love hath no man than this, that a man lay down his life for his friends.

14. Ye are my friends, if ye do the things which I command you.

15. No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you.

16. Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and *that* your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you.

17. These things I command you, that ye may love one another.

18. If the world hateth you, ye know that it hath hated me before *it hated* you.

6. I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word.

7. Now they know that all things whatsoever thou hast given me are from thee:

8. For the words which thou gavest me I have given unto them; and they received *them*, and knew of a truth that I came forth from thee, and they believed that thou didst send me.

20. Neither for these only do I pray, but for them also that believe on me through their word;

21. That they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me.

GOLDEN TEXT—*A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.*—John 13:34.

SILENT PRAYER—*We achieve unity through realizing our essential oneness with all men in Christ.*

Everyone recognizes the present as a crucial period in the world's history, a time when momentous decisions must be made and courses set for future action. With the coming of the atomic age peace has become a state necessary to survival. Long regarded as an optional tenet of religious faith, peace becomes a matter of practical urgency from the standpoint of world-wide security. It must be established universally. It can be established only as nations and peoples learn to think and act as one.

The hour comes to everyone when he gives up the limited view of life as a personal possession and reaches out to embrace the conception of universal life. At this parting of the ways something in us dies to the old. It is crucified or eliminated to make way for the new and greater consciousness in the mind. We give up the lesser self in order to merge our identity with the greater, universal self. Somewhat the same step will have to be taken by nations if we are to have a world-wide realization of peace.

The strength that inheres in unity appeals to sense consciousness also, and today we hear much of organization. To organize is to stand together as a body or a movement in order to secure certain desired aims. Back of some of these aims is the Judas Iscariot faculty of unjust appropriation or greed.

If enough people stand fast together they can force the granting of their desires. The appropriation of spiritual substance follows a similar rule. The individual bends all his faculties toward attaining consciousness of the universal substance of Truth. Nations likewise may join forces to discover the way to the bond of fellowship that will bring lasting peace.

Bread is a symbol of universal substance. The hunger of the soul is for the substance of Truth, and the desire of the Christ is to imbue the faculties with Truth so that they may aid in the freeing of the spiritual man from the dominion of sense. The Passover feast represents this freeing in process of consummation. "With desire I have desired to eat this passover with you before I suffer."

Oneness with God through Christ is an ideal that the followers of the Christ have held from the beginning. It is a splendid ideal as ideals go, but the present crisis in world affairs makes imperative the realizing of it. The commandment of the Christ is that we love one another. Science now amends this to: Love one another or perish. The alternative will be put into effect unless it is forestalled by the establishing of spiritual unity in the world. If we wish to endure permanently ("abide") as a race we shall have to "go and bear fruit," the fruit of the Spirit, which is elsewhere listed as "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." Paul tells us there is no law against such traits of character, for these are the fruits that we learn to grow by careful, intensive cultivation.

Knowledge of God is consciousness of God. To

have this consciousness it is necessary for us to make a daily effort to lift up our active doings to the level of our inward perceptions, as one writer puts it. The effort brings the individual to a realization of unity. It will bring unity on a wider scale when it is tried in unison by men or nations.

Jesus glorified God by accomplishing the work of Divine Mind. This work is to teach Truth by example and precept. The latter alone is the perfect way only where understanding has been quickened in the hearers until they can receive Truth in the form of ideas and put these ideas to practical use. Otherwise example is the better way. Jesus gave us a perfect example of oneness with the Father. His faith was complete, and His love equaled His faith. His faculties were trained to recognize Truth. "Now they know that all things whatsoever thou hast given me are from thee." Again they "knew of a truth that I came forth from thee, and they believed that thou didst send me." Where unity with God is the aim the importance of knowledge of God and belief in God cannot be overemphasized. The final, all-inclusive aim is world unity in Christ. "That the world may believe that thou didst send me."

QUESTIONS

1. How can universal peace be realized as an established state?
2. Must the lesser view of life be surrendered before the wider view can be had?
3. What do we gain by concentrating all our faculties on one goal?
4. What are the "fruits" that we are to produce?
5. How is consciousness of God developed?

6. How is world unity in Christ envisioned in the text of this lesson?

Lesson 13, June 30, 1946

UNITY SUBJECT—*First Efforts at Unification of Spirit.*

INTERNATIONAL SUBJECT—*Working for a Christian World.*—Mark 16:15, 16, 19, 20; Luke 24:45-49; Acts 2:46, 47; 5:42.

15. And he said unto them, Go ye into all the world, and preach the gospel to the whole creation.
16. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned.

19. So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God.
20. And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

45. Then opened he their mind, that they might understand the scriptures;
46. And he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day;
47. And that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem.
48. Ye are witnesses of these things.
49. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.

46. And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart.
47. Praising God, and having favor with all the people. And the Lord added to them day by day those that were saved.

42. And every day, in the temple and at home, they ceased not to teach and to preach Jesus *as* the Christ.

GOLDEN TEXT—*Go ye into all the world, and preach the gospel to the whole creation.*—Mark 16:15.

SILENT PRAYER—*All that I do bears the stamp of my faith in God.*

Jesus told His disciples that it was expedient for them that He go away. Only after He was gone did they make an earnest effort to carry out His instructions and bring the kingdom of heaven into actuality. Their first efforts are the subject of this lesson.

The commandment "Go ye into all the world, and preach the gospel to the whole creation" is all-inclusive. Anyone may begin anywhere and proceed with profit to himself from that point. The disciples began with prayer and preaching. After their minds had been opened to understand the scriptures and after they had been "clothed with power from on high" as a result of steadfast prayer and joint expectation of the descent of the Holy Spirit, they preached everywhere. The life of the true follower of Christ is a continuing sermon. It is a life that radiates peace and brings a consciousness of the nearness or immanence of the kingdom. The Christ is "the same yesterday and to-day, *yea* and for ever," and life also is infinite and eternal. The Resurrection is true both literally and metaphysically. The power of the Spirit to transform the body has never yet been measured, perhaps never will be. The power of the joint action of Spirit and body must be seen to be believed. The "Lord" or power of the law of total

action works with such efforts and confirms the word by the signs that always follow its faithful speaking.

To continue "stedfastly with one accord in the temple" is to unite our forces for total expression here and now. A desire to know Truth and express it habitually, as it is made active and constructive, gives us entrance into the Christ consciousness.

Repentance and remission of sins are preached in the name of the Christ, for only in His name is a complete change of mind feasible. The preaching is to be begun "from Jerusalem," which betokens a peaceful state of mind. Full pardon of "sins" brings a complete change of mind. What is dropped from mind can no longer hamper or weigh down the soul or spirit. The new man arising from this freeing process is born of a divine idea, the idea that he is a spiritual being. The consciousness of the new body in Christ incorporates this new and true idea of man. He who is spiritually alive is constantly dying to the old and is being raised again to the new.

Gladness and singleness of heart characterized the disciples who entered wholeheartedly into the work of making the Christ manifest. Of themselves these qualities give added power, for they release pent-up energies that have been held back by sorrow and defeat. Praise is another constructive state that puts us in harmony with our fellow men. "Having favor with all the people." A message that is true and clear gains in forcefulness and appeal by being presented in a happy, praiseful spirit.

The divine ideal of life for men everywhere is the ideal of the Christ, the perfect man. The prophet Hosea visualized this ideal as the expression of good-

ness rather than sacrifice, "and the knowledge of God more than burnt-offerings." To be effectual goodness must be a vital, constructive expression of good will, not a quiescent acceptance of good as the right standard. We believe, therefore we speak and act, and as long as our words and deeds are in accord with our faith they have weight enough to tip the scales in favor of our purposes. "Ye are witnesses of these things." A witness not only knows a fact to be correct; he proves it by giving evidence in support of his knowledge. His evidence often affects the verdict.

An indispensable helper is often spoken of as a "right-hand man." Jesus seated "at the right hand of God" symbolizes to us the ideal of the perfect man in complete union with God, an ideal that is indispensable to our undiscouraged effort to make Truth manifest in ourselves. "The Lord" or I AM works with us as we work with it in all faithfulness to bring Truth into expression here and now.

QUESTIONS

1. What were the first efforts of the disciples after the Resurrection toward carrying out the instructions of Jesus?
2. What is it to continue "stedfastly with one accord in the temple"?
3. When error habits have become established in consciousness how is a complete change of mind possible?
4. Are gladness, singleness of heart, and praise useful assets in the work of making the Christ manifest?
5. What makes goodness effectual?
6. What does Jesus seated "at the right hand of God" symbolize to us?

Silent UNITY

Jehovah is the light of my life, and I see with the inner eye.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

FOR TWO weeks previous to my night phone call to you for help I had been spending my nights sitting upright in a chair—as I couldn't breathe when prone—and sleeping very little because of inability to relax.

After calling you I read a short time from UNITY; then fell asleep and slept the balance of the night. My asthma has disappeared, and the past three nights I have again been sleeping in bed.—*G. W. W., Ohio.*

THANK YOU sincerely for the help you have given me, also for the *Manual of Prayer*. When I wrote to you asking for help I could hardly move my body because of neuritis. Through prayer I am back to normal.—*Mrs. S. F. T., California.*

I WROTE YOU this summer asking for your prayers, as I had lost much weight and felt terrible all the time. I want to tell you I feel so much better now. I have gained eleven pounds and feel fine, and I want to thank you for praying with me and for all that Unity has done for me. May God bless you all

in the wonderful work you are doing.—*E. M., New Jersey.*

A SHORT time ago I wrote you for prayers for help. One of my worries was a wart on the bridge of my nose that was growing and spreading. Since hearing from you it has entirely disappeared. I am so grateful to you for your help, and I thank God every day for His goodness. I am inclosing a small love offering. —*Mrs. E. S. M., Massachusetts.*

BLESS YOU all and thank you for your prayers and encouraging letters and booklets. I am happy to report complete freedom from neuritis pains in my back and legs.

Your wonderful instruction cleared my mind, and healing naturally followed. I bless and send you this offering.—*Mrs. W. W., Kentucky.*

I WOULD LIKE to tell others of the wonderful healing power of God. During the summer months I suffer with a heat rash on my neck. I work in a wallpaper factory, where the odor from paint and chemicals is very pronounced, and this summer by the last of August my neck was just as though it had been burnt.

Everyone advised me to see a doctor. I decided to see God. I asked Him in all faith for a complete healing. I continued to pray, using the prayer, "God forgiveth all mine iniquities and healeth all my diseases." Then I thanked God for a complete healing. My neck is clear and my troubles gone.—*D. E. W., Ohio.*

UNITY HAS been a wonderful guide and friend to

me. I shall never forget the wonderful miracle—it really was a miracle!—that took place when I asked you to pray about a nervous jaw condition from which I had been suffering for a long time. Almost as soon as my letter had been mailed I noticed relief, and soon the condition disappeared entirely and completely.—*A. P. S., New Jersey.*

Filled with Plenty

THIS CLOSES for me the most profitable year I have ever lived. I praise and give thanks to God that you have taught me how to accept His abundant blessings, spiritual, physical, and material.—*I. W. D., Georgia.*

Search the Scriptures

THIS, MY FIFTH, lesson has been a real joy to study and prepare for your correction and comments. Your annotations are such a help, for they clarify many ideas contained in *Lessons in Truth.*

Perhaps it is because I am so desirous of spiritual unfoldment that each lesson seems a greater blessing than the one preceding. Whatever the reason, I am truly grateful for the progress I have made and sincerely hope the gain may be steady. Thank you for your encouraging words, for you do know it is a preparation for greater service on my part.—*A. H. Indiana.*

He Is My Refuge

I WANT TO tell you how deeply I appreciate the help

to you for your most wonderful work. May God continue to bless and care for you throughout all the coming years. I have been reading Unity Literature for about five years now, and I feel like a new person.—*E. L. J., Texas.*

LAST SPRING I wrote to you and asked you to pray that we might find an attractive, well-built house, as we had sold all our property at B——. We found a lovely home and surroundings here, much nicer than we thought we should ever own. We have never been lonesome for our old home. I think so often that it was through your prayers that we were directed here.

My youngest son got in the merchant marine. He was trying to do so at the time I wrote. He was underweight but finally gained the needed pounds. —*Mrs. J. M. B., California.*

His Truth Is a Shield

MY DAUGHTER-IN-LAW C—— had been shopping, taking care of her little son, setting the table, and washing lettuce when she discovered she had lost the diamond from her engagement ring. Immediately I said and knew that nothing is lost in divine love and wisdom. We searched all over, called the stores, then decided to have lunch.

A neighbor came in, and we told her of the loss. Seeing the vacuum cleaner, she said, "Have you looked in the cleaner?" Immediately C—— looked, and the stone fell out just as she unscrewed the cover. The Lord is so good to all who have faith. Many thanks for your help.—*Mrs. A. G. S., Illinois.*

I JUST want to thank you for prayers all through the war for my two boys, who both recently returned safe and sound from overseas; also for many many other blessings I have received through Unity.—*J. C., Ohio.*

My Help Cometh from Jehovah

A FRIEND sent me *Weekly Unity* as a gift, and I am getting much good out of the paper. I read it every week, every word, and it always seems as if a special message were in it just for me.—*Mrs. R. H. K., Oregon.*

Father, I Thank Thee

IT WOULD BE almost as easy to do without food as to do without UNITY. Thank the dear Lord for people like you who keep His light burning bright. May He bless and guide you through the coming years, and may the years be full of peace.

I also want to thank you for praying for my three sons while they were in service. All came home, but one lost a leg at Anzio but not his attitude toward life; for he is the same dear boy and as far as he is concerned never mentions his leg. I feared that when he went back to school it would interfere with his study and grades. But he has just as good grades and perhaps better than he had in his first years at college, and it looks as though he would graduate.

I thank the Lord and you, dear workers at Unity, for the help you have given to me in these times. —*Mrs. F. B., Ohio.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I wish to unburden my heart to you fully. My mother, who was left a widow, kept our little family together, but she failed to gain my confidence. When I was in my adolescent period she had an affair with a married man. I was so sensitive that it hurt me deeply, especially because other children teased me about my mother's friend. Having had a sheltered and protected life, I didn't know the ways of the world and fell in love with a doctor with whom I had an illicit love affair. I am married now and my husband loves me dearly, but I am obsessed by the fear that people are talking about me and condemning me. I am so sensitive about the past that I am miserable most of the time.—*From a letter received by Silent Unity.*

We know the feeling of release and upliftment you must have gained from writing out your story as you did, and we do appreciate your faith and confidence in us. It is wonderfully helpful to the soul to release pent-up thoughts and feelings as you have done and you may be sure that God in His great love and understanding for His children knows the needs of your heart and will fulfill them. By letting go of what is past and opening your mind and heart to the new you will receive fulfillment. We shall be praying earnestly for your freedom from all thought and remembrance of what is past and for your peace of mind, success, and happiness.

Not infrequently people allow the possibilities for happiness and joy in the present to be clouded and impaired by their interpretation of the past. That is what you are doing, dear friend. Because you were a sensitive youngster and had strict moral standards you were confused and disillusioned by some of your early experiences in living; and while you know that God loves you and understands your heart, you feel an inner guilt, and you feel that other people are judging you as you judge yourself. One of the greatest lessons everyone has to learn is that every person has problems of his own to meet and that he is not thinking of us nearly as much as we might suspect. Other people accept us at the value we place upon ourselves. Other people will accept you for your good mind and other commendable qualities if you will allow them to do so. But because you think of yourself so much as guilty and unworthy, you create an atmosphere about yourself that is not understandable to others, and so naturally they cannot accept what they do not understand. No one is thinking of your past, dear friend.

And no matter what the talk was about your mother, it cannot affect your present happiness. If you could have known her heart and her need, you could have better understood her actions even though you might not approve of them. As you look back upon your own experiences in the light of your present wisdom, you can better understand your mother, and you can better understand yourself. That is what life does for us. It gives us the opportunity to learn, to grow, to develop.

Do you see what you are doing, dear friend?

You are punishing yourself for not understanding all about life and living. You are not giving yourself a chance to be the self-assured, competent, happy, free person that you have it in you to be. If you can bring yourself to examine your heart honestly, you will not look at your past so regretfully. You will see it as a series of lessons in living and you will be able to give yourself to the present, grateful for the wisdom you have gained. You will be able to live fully in the security and happiness of your marriage and in the opportunities of your work. As you take this attitude, other persons will accept you on these terms and you will have the kind of life your heart tells you you should have. Too, you will be able to think clearly and freely again.

> I was interned under the war powers of the President in April, 1943, and have since been kept a prisoner in internment camps. Now after three years I receive an order demanding my removal from this country for the sole reason that I am supposed (not proved) to be potentially dangerous to the peace and safety of the United States. Why must I continue to be the victim of a war that has ended and suffer the misery of separation from my wife?—*From a letter received by Silent Unity.*

We can appreciate how you feel because of your internment and scheduled deportation, and we are glad to pray for you. As you have faith in the power of God to adjust all the details of your life, nothing but that which is for your greatest good can come to you. God works silently but effectively to accomplish His loving purposes in human affairs. Because prayer is the way to bring the individual's

thoughts into harmony with God's purposes, we ask you to pray with us.

If one looks at a situation in an outer way only, there may be many reasons for believing in injustice or thinking that one's good can be affected adversely by the course of events and the actions of other persons. When the Truth about human experience is realized however, it is evident that all things work together for good. The unpleasantness of your internment, for example, cannot limit your good or have an adverse effect upon you or your future if you courageously hold to the belief in the outworking of good in your life. Since God's good may come to you in a great number of ways, it is important that you recognize it in whatever form it may come. This attitude is essential, for as you become aware of the good you already have, which is from God, you make contact with a flow of good that will increase as you follow His quiet guidance in your daily experiences.

In our daily prayers we give attention to the establishment of divine order in human affairs, and while we do not work in an outer way (by direct intervention, for instance), we know that through prayer the love of God may be brought into proper activity to establish any needed blessing. We know that you and the other internees are being blessed through His love so that all things are working together for the greatest good.

"In paths that they know not will I lead them; I will make darkness light before them, and crooked places straight. These things will I do, and I will not forsake them."

UNITY CENTERS

The following Unity leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Harriet Price, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 117 E 15

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 204 S 2

Bakersfield—Della Shutts, 320 Brower bldg

Berkeley—Susanna Scott, 2401 Dwight

Beverly Hills—Ruth Rae, American Legion temple

Burbank—Harriett Sunday, 152 E Palm

Canoga Park—Nannie Highnote 6737 De Soto

Compton—May Butterworth, 115 N Chester

Fresno—Alice Stokes, 171 Blackstone

Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South

Hollywood—Rose Schneider, 1162 N St Andrews

Hermosa—May Butterworth, 77 17th

Inglewood—Maude Galpin, 226 E Spruce

Long Beach—Louise Newman, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S. Union; Alfred Williams 815 S Hill; Dollee Phillips, 2215 7th Ave.

La Crescenta—Dollee Phillips, 4004 La Crescenta

Monrovia—Irene Malloy, Monrovia Woman's club

North Hollywood—Herbert J. Schneider, 4513 Laurel Grove

N Long Beach—May Butterworth, 42 E Market

Napa—Helen Wade, Churchill manor

Oakland—Alma Morse, 1433 Madison

Pasadena—William Stack, 60 N Mich

Riverside—Katherine Sweaney, 3614 Ninth

San Diego—Marie Fleming, 1944 30th

Sacramento—Naomi Anderson, IOOF hall

San Bernardino—Dr & Mrs H P Nicholls 763 D St

San Francisco—Robert Hulbert, 126 Post

Santa Cruz—Alice Hopkins, 151 Garfield

Santa Monica—Sue Sikking, Pacific bldg

Santa Rosa—Helen Wade, 426 Mendocino

South Gate—Edna Drebert, 2653 Santa Ana

Taft—Della Shutts, Savoy hotel

Vallejo—Helen Wade, Valejo Women's club

Van Nuys—Mary Hider, 14416 Victory

Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Denver—Mabel Beech, 1555 Race

Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfield

Hartford—Harriet Gilbert, Brown Thomas bldg

New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel

FLORIDA

Clearwater—Louise Beaty, West Coast hotel

Daytona Beach—Mary D Huck, 128 Broadway

Jacksonville—Mildred Weidler, 220 E Monroe

Miami—May Stoiber, 128 SE 3

Orlando—Carolyn Parsons, 503 S Orange

St Petersburg—Louise Beaty, 646 5 ave S

Tampa—Ruby Wagner, Louise Ramey, 413 Grand Central

West Palm Beach—Fannye Treaster, 215 S Olive

GEORGIA

Atlanta—Kathryn Boyce, 160 Peachtree N W

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

E St Louis—Florence Schaefer, Broadview hotel

Chicago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 104 E 51; Henrietta Gorden (col) 4307 S Michigan

Decatur—Maud Kellogg, 317 W Decatur

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith, 200 W Armstrong; Mabel Daughtry, 305 S Bourland

Rockford—Bonnie Brown, Empire bldg

Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Cleo Lee, 220 E Jefferson

Indianapolis—Dale & Donna Newsum, Claypool hotel; Frederick Andrews, 8 E Market

Kokomo—Lydia Simpson, 523 S Washington

IOWA

Cedar Rapids—Mabel Swanson, 1015 2 Ave SE

Des Moines—Betty Stitt, 42 & Rollins

Sioux City—Elizabeth McClaughtry, Insurance Exchange Bldg

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl Moran, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) 114 W 11th
Louisville—Maebel Carrell, Cecilia Cardwell, Theresa Rehm, 1322 S 4; Ruth Cox (col) Pythian temple

LOUISIANA

New Orleans—Elois Echlin, 222 Balter bldg; Lillian White, 604 Canal

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State St
Bay City—Roxie Miller, YWCA
Birmingham—Virginia Shipley, 148 S Woodward, Rm 215
Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 410 Capitol Theater bldg; James Elliott (col) 8637 Oakland
E Lansing—Roxie Miller, 224 Abbott
Flint—Edmund Risk, 1019 Detroit
Grand Rapids—Ida Bailey, 63 Jefferson
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Harvey and Ida Best, Olds hotel
Pontiac—Walfred Taurainen, 72½ N Saginaw
Royal Oak—Maud McCulloch, 101 S Troy
Saginaw—Edmund Risk, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, Jewell bldg
Lee's Summit—Nettie Wyatt, Unity Farm
Lemay—Julia McKee, 284 Lemay
Springfield—Unity, 224 W State
St Joseph—Osla Jones, 12 and Felix
St Louis—Elsie Abbott, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Northern hotel
Bozeman—Mary Wessel, Baxter hotel
Butte—Mary Wessel, YMCA
Great Falls—Unity, Columbia bldg
Livingston—Mary Wessel, Elks hall
Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Blanche Evans, Peterson bldg
Omaha—C N & Hallie Broadhurst, Electric bldg

NEVADA

Reno—Robt & Fay Caswell, Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, 11 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Binghamton—Unity, Arlington hotel
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, 271 Delaware
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Forest Hills Inn
Ithaca—Unity, 113 S Cayuga
Jamestown—Lillian Matthews, YWCA
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 500 5 ave; Josephine Siemon, 400 E 59; Stella Wrenn, 853 7th ave; Courtenay Johnson (col) 2523 7th ave; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Syracuse—Mae Lundahl, Onondaga hotel
Troy—Marian Hoagland, 27 4th
White Plains—Ocoa Moore, 123 Court

OHIO

Akron—Ralph O'Day, Jessie Maloney, 34 S High
Alliance—Unity, 242 E Main
Canton—Octavie Martial, 203 6th NW
Cincinnati—Effie Smith, 3047 Madison
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—William Quinn, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marietta—Orilla Werner, 424 Front
Marion—Mercedes Fossler, YWCA
Springfield—Nora Elliott, Tecumseh bldg
Toledo—Wallace Tooke, Commerce Bank bldg
Warren—Everett St John, 2d Natl Bank bldg
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel
Pittsburgh—Ruth Gilpin, 233 Oliver

TENNESSEE

Memphis—Omer Hodgman, Hotel Chisca
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn bldg
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 305 E Franklin
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lillian Brass, Milam bldg; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marian Brown, Civic Recreation bldg
Kennewick—Beulah Scott, Arrow Grill
Seattle—Myron & Estelle Key, Arcade bldg
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett, Lewis Arcade, Rooms 507-09

WISCONSIN

Beloit—Bonnie Brown, 1347 White
Racine—Lu Verna Bauer, 423 S Main
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Unity, 221A 8th ave W
Edmonton—Unity, Birks bldg
London—Mary Dunning, 432 Clarence
Regina—Unity, Thompson blk
Toronto—Donald O'Connor, 17 Queen
Winnipeg—Edna Bowyer, Russell Kemp Belgica blk

ENGLAND

London—Parker Drake, Ruth Hacking, 6 Stanhope Terrace, Bayswater Rd London, W 2
High Wycombe—Dora Johnson, Longcroft, Studley Green
Easington Village—Thomas W Merrington 11 Sea View, Co Durham

The Purpose of Unity

Unity School of Christianity is a religious-educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teachings of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity center or a Unity church are free to keep their affiliation with any church they desire.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, how it brings man into an understanding of divine law.

Accept what, in the Unity teachings, appears to you to be Truth, and withhold judgment on the remainder until you understand it better.

God a Present Help

BY H. EMILIE CADY

Where is the trouble when we pray, believing that we are going to receive, but we receive not? asks H. Emilie Cady in her book *God a Present Help.*

According to Miss Cady many of us do not receive because we mistake our hopes for faith. Hope expects an answer in the future; faith takes it as having already been given. "God has already done His part in full," asserts Miss Cady as she reminds us of our inheritance, the more abundant life. She declares that the basis of our faith is God's will, the incalculable legacy awaiting our claim, and that "the Holy Spirit alone is the executor of God's will, but even this executor can do nothing for us unless we take the right attitude."

Miss Cady stirs her readers to take the right attitude, to prove God and see if He will not do all that He has promised. She emphasizes so many of the promises of good that one is challenged to step forth on faith and prove them. Some of the chapters are "Good Tidings of Great Joy," "The Will of God," and "Christ in You."

(*God a Present Help* is available in the standard binding at $1, and in the de luxe edition at $2 a copy.)

Appearing in Other Unity Magazines This Month

Take a "High-Hill" View of Life

"Could we stand on a high hill and watch in the valley below the progress of a stream, we should see its breaks and turns . . . But we should see it as one stream," writes Martha Smock in her *Daily Word* article "Stream of Life." Mrs. Smock says our life too is like a stream. There are no isolated incidents. Whatever happens does not stand unrelated to the past or the future. Anything that may seem to happen is really a part of our consciousness and belongs in our life. What we are today is the result of all that has gone before. This article will help anyone understand and derive good from some situation that at present seems to have no relation to his life.

Start with God

"From early childhood I have been taught to start with God when I have a difficulty to solve," writes Edna B. Jackson in her *Good Business* article entitled "One in a Million." She writes of her first-day experience at teaching, how noisy, inattentive, and unresponsive the pupils were. This problem too she took to God. "Before I left my classroom that first evening I sat quietly at my desk for an hour, laying my perplexity before the divine power." The thought came to her that love would solve her problem. How she worked out a campaign of love and brought new zest and interest to the classroom is related in this very practical article in the June issue of *Good Business.*

Stowaway

"I'll never, never be happy again as long as I live!" sobbed Mary Beth when Nancy moved to Washington, D. C. There never could be another playmate like Nancy. When Mother suggested that Mary Beth watch the movers store the furniture of Nancy's family in the moving van Mary Beth was reluctant. Then a thought came to her. Why couldn't she stow away in a truck bound for Washington? Myrtle Vorst Sheppard has written Mary Beth's story for *Wee Wisdom* readers. The story is entitled "Stowaway."

Progress *Presents an Article on Marriage*

Since the publication in *Progress* of E. C. Wilson's article "So You Are Going to Be Married!" several years ago, there have been many, many requests that it be reprinted. Therefore this very inspiring and practical article will appear in the June issue of *Progress.* In this same issue will appear a reprint of Clifford Gessler's poem "Let Us Not Ask Too Much," which is also addressed to persons contemplating marriage.

Invisible Means of Support

" 'An atheist is a man who has no invisible means of support,' " quotes Mrs. Walters in her article "What Foundations?" appearing in the June 2 issue of *Weekly Unity.* Mrs. Walters asserts that visible supports perish, empires fall, leaders vanish, plans crumble, riches sink into the void, but the man who walks with God goes on his way, sure-footed along a shining path, enjoying safety and serenity as he gives expression to the Christ power within him.

UNITY BOOKS AND BOOKLETS

Beginning Again — Letters of Myrtle Fillmo
God a Present Help — New Ways to Solve Old Proble
Lovingly in the Hands of the Father — Whatsoever Ye Shall A
(The books listed above are $1 each in standard edition; $2 de luxe binding)

For Beginners	How I Used Truth	standard only	$1.
	God Is the Answer	standard only	1.
	Lessons in Truth	standard only	1.
	Lessons in Truth	*Russian, Spanish*	1.
	Master Class Lessons	de luxe only	2.
	Six-Day Healing Practice, A	*Spanish* $.10; *English*	.
	Great Physician, The	standard only	1.
	Mental Equivalent, The	*German* $.10; *Russian*	.
For Healing	Christian Healing	de luxe $2; standard	1.
	Divine Remedies		.
	Jesus Christ Heals	de luxe $2; standard	1.
	Truth Ideas of an M. D.	standard only	1.
	You Can Be Healed	de luxe $2. standard	1.
For the Home	Meatless Meals	cloth	1.
	You and Your Child	de luxe $2; standard	1.
For Prosperity	As You Tithe so You Prosper		.5
	Both Riches and Honor	standard only	1.
	Prosperity	de luxe $2; standard	1.
	Prosperity's Ten Commandments	standard only	1.
	Working with God	standard only	1.
For Inspiration	Finding the Christ	*Russian, German, Swedish* $.10; *English*	.2
	Have We Lived Before?	de luxe $2; standard	1.
	Inner Vision		.5
	Mightier than Circumstance	de luxe $2; standard	1.
	Sunlit Way, The	de luxe $2; standard	1.
	Unity's Fifty Golden Years	paper	1.
For Devotion	Bible, American Standard Edition		4.5
	Book of Silent Prayer		.5
	Contemplation of Christ, The		.5
	Effectual Prayer	standard only	1.
	Silence, The		.5
	Unity Song Selections	cloth	1.
For Advanced Study	Christ Enthroned in Man	de luxe $2; standard	1.
	Know Thyself	de luxe $2; standard	1.
	Metaphysical Bible Dictionary		5.
	Mysteries of Genesis	de luxe $2; standard	1.
	Mysteries of John	standard only	1.
	Talks on Truth	de luxe $2; standard	1.
	Teach Us to Pray	de luxe $2; standard	1.
	Twelve Powers of Man, The	standard	1.
	What Are You?	de luxe $2; standard	1.

Greeting Booklets	Are You Getting All You Want from Life?	.10	Song of Life, The	.1
	Breath of Immortality	.10	Turning Point, The	.1
	Challenge of the Dawn, The	.10	Twenty-Four Golden Hours	.1
	Daily Resurrection	.10	Way of Faith, The	.1
	First Things First	.10	Where Blessings Begin	.1
	Gifts for the Christ	.10	White as Cotton	.1
	Great Helper, The	*French, English* .10	Land Is Bright, The	.1
	God Is Blessing You Now	.10	Life Is Consciousness	.1
	He Passed This Way	.10	Mental Equivalent, The	.1
	Holy Bread	.10	Prayer of Prayers	.1
			Protecting Presence, The	.1
			Recipes for Living	.1

(12 copies of these booklets for $1. Envelopes included)

For Children	Jet's Adventures	1.00

NEWS *from* UNITY

In her series of three articles entitled "Living Truth," Mrs. L. Stevens Hatfield gives the scriptural basis for Unity's custom of using prayer statements for illumination, prosperity, and health. (The statements for prosperity and health appear on the inside front cover of this magazine) "God's first recorded word had to do with illumination, 'Let there be light,'" says Mrs. Hatfield, who reminds us that the next word concerned prosperity: "'God said, Let the earth put forth grass, herbs yielding seed, and *fruit-trees bearing fruit after their kind.'" Then came the word having to do with health, wholeness: "'And God saw everything that he had made, and, behold, it was very good.'"*

The first article in Mrs. Hatfield's series will appear in the July issue of Unity *magazine and is on the subject of illumination. The two others will follow in the August and September issues and are on the subjects of prosperity and health. These articles can show you how to use the statements more effectively.*

The Seventh Commandment

"The seventh commandment [Thou shalt not commit adultery] has to do with purity," declares Georgiana Tree West in her book *Prosperity's Ten Commandments.* She explains that the word "adultery" applies to the defiling of the mind with impure thoughts as well as to the debasing of the body by sensual uses. It is imperative then to keep pure and unadulterated our every thought about God as the one source of our health, our happiness, and our prosperity. *Prosperity's Ten Commandments* is the book being used in Unity's Prosperity Program.

Weekly Unity *Presents Series for New Students*

Weekly Unity is publishing a series of articles especially prepared to introduce to new students some simple and effective ideas of using Truth. The articles are by different authors and are on subjects of

interest to persons having problems of supply, health, overcoming, etc. The titles of the articles and the names of the authors are as follows:

"What Foundations?" by Zelia M. Walters. "Start Where You Are," by Esther Freshman. "Let God Do It," by Vieva Jolley. "According to Your Faith," by Dr. F. R. DeHoney, "Little Graces of Spiritual Living," by Ann Barrington. "Modern Miracle," by Clara Beranger.

The first article appears in the June 2 issue of *Weekly Unity,* and the others will follow in succeeding issues of the magazine.

Weekly Unity is an eight-page Unity periodical that has proved especially helpful to beginners in Truth.

Dollar Well Spent

A friend in Ohio writes: "I don't think any dollar was ever better spent than the one I gave for my five-year-old granddaughter's subscription for *Wee Wisdom.*

We'd Like Your Help, Please

Letters from our readers indicate a vital need for specific material to help parents answer their children's questions about God. We want to fill this need and are assembling material along this line, the answers to be from the Unity point of view of course. Your suggestions as to what subjects to cover, what questions to answer, will help us make the book what you want it to be. Some of the children's

questions already reported are: "What does God look like?" "Is every prayer answered?" "Can I get whatever I pray for?" If I ask God for guidance, how will I know when He has given me an answer?

Relax; Be Receptive to Spirit

Students of Truth know that relaxation must precede the calling forth of Spirit to uplift, purify, and liberate the mind and body from any inharmony. A well-known treatment for relaxation is contained in *Effectual Prayer,* a book by Frances W. Foulks, a well-known author and teacher, who writes:

"Forget all the duties of the day, free yourself of all material things, and surrender your self to God. . . . If you will lie flat and straight, and speak over and over words of relaxation to the body, especially to the part that is manifesting inharmony, and if you will rest in peace and quietness, in expectancy and faith, inviting definitely the omnipresent, omnipotent, omniscient life to come in and take

possession, then your body will be thrilled, filled, healed. . . . Days of helplessness and suffering will be avoided, and a harmony and refreshing and renewal will come that will increase joy and vitality as the days pass."

Unity Training School

The third term of the Unity Training School begins July 8 and ends August 2. Classes will be offered for beginners and for advanced students. The schedule of classes and teachers is as follows: Center Ministry and Ideals, Rose Emery; Bible Interpretation,

Elizabeth Sand Turner; The Word That Heals, Mr. and Mrs. Charles Fillmore; Principles and Practice, Norma Knight Jones; Prayer, Osla Sehrt Jones; Spiritual Clinic, Francis J. Gable; Speech and Correct English, Louise Abney; Bible: The Living Book, Richard Lynch.

For further information about enrollment and living accommodations write to the Unity Training School, Lee's Summit, Mo.

The absolute Truth is, there is no lack anywhere, but an overflowing abundance of every kind of good which man can possibly desire or conceive of . . . Speak the Truth. It is the spoken Truth that makes manifest.—*H. Emilie Cady; How I Used Truth.*

Daily Word *in Braille Guides Friend in Australia*

"It has been my pleasure to receive *Daily Word* in Braille since its inception. This magazine has been of especial value to me," writes a blind friend in Australia, who continues: "Daily Word is a daily

guide, a daily inspiration. It invariably "hits the nail on the head." It has awakened within me the realization that in God is the solution to all my problems. It has brought sunshine into my life as well as a recognition of good in my every experience. I thank you for sending *Daily Word* in Braille without interruption."

In addition to *Daily Word* for adults, Unity publishes *Wee Wisdom* in Braille (Grade 1½) for children. These magazines bring light and joy to hundreds each month. Unity is assisted in the distribution of the Unity message in Braille by loyal friends who send love offerings for this purpose.

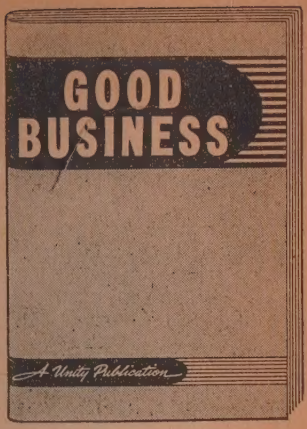
About the Contents of El Sembrador

Subscribers for *El Sembrador,* Unity's magazine in Spanish, find that it contains articles selected from the other Unity magazines. Mr. Quintana, editor of *El Sembrador,* translates these articles into Spanish with a full knowledge of and feeling for the Truth ideas expressed by the authors. In addition to the articles Mr. Quintana selects a number of *Daily Word* devotional lessons covering various subjects and needs. Many *El Sembrador* readers tell of the help some particular lesson has given them.

Poems also have a place in *El Sembrador*. Some of them are translations into Spanish but many of them are submitted by our Spanish friends in their own language. Accompanying some of the poems are etchings selected from *Weekly Unity.*

El Sembrador is published bimonthly and sent without charge to anyone who wishes to receive it. Unity is assisted in this service to our Spanish-speaking neighbors by persons who send love offerings to our Good Neighbor Fund. If you know someone who you believe would be interested in receiving *El Sembrador,* just send us his name and address.

ith Persons in Business
nd the Professions
IT'S . . .



OOD BUSINESS appeals anyone in business or prossional life because it conns practical, down-torth, up-to-the-minute eas for adapting Christian eals to all vocations. Its mulating articles are writn to help lawyers, meanics, teachers, manufacturers, and salesmen alike to achieve ccess.

Whether you are an employer or an employee you can dend upon GOOD BUSINESS for suggestions for

—solving problems in human relations

—developing right mental attitudes toward work

—cultivating qualities of confidence, courage, and self-assurance so characteristic of top-ranking men and women in their business or profession

ch month GOOD BUSINESS presents accounts of comex situations and problems in business and recommends finite steps leading to their satisfactory solution. Whatever ur business or profession, you will find that GOOD BUSIESS can help you not only to add color and zest to your rk but also to crown your every effort with success and psperity.

A year's subscription for Good Business is just $1.

NITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City 6, Mo.

"According to Your Faith Be It Done Unto You"

Do you believe this promise of the Master? Can you put fai to work to demonstrate your needs? The Prosperity Bank pla is an excellent way to increase and strengthen your faith God's power to supply your needs. The practice of followin the Bank drill daily and in accordance with the instructio sent to you with the Bank will help you establish your life c a firm foundation of abundance, happiness, and success.

One of the important steps in demonstrating supply is givin When done in faith that God is the unlimited source of yo supply, giving will open channels through which you will r ceive more abundantly. The Bank plan offers you a convenie way to give subscriptions for UNITY to your loved ones an friends while also proving your faith in God's supply.

You will have the loving co-operation of Silent Unity as yo follow the Bank drill, for they will be praying daily for yo success and prosperity.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray wi me for a successful demonstration. I will use the drill seven weeks an save $3 for the three *Unity* magazine subscriptions (one year each listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-6-

Dear Unity Student:

Are you taking part in Unity's Prosperity Program during May and June?

The Unity Prosperity Program is Unity's summer demonstration program. By taking part you can learn to correct thoughts and conditions that keep you from being as prosperous as you desire to be. During this program Unity students everywhere are using Unity's new book Prosperity's Ten Commandments by Georgiana Tree West.

You Are a Rightful Heir to Permanent Prosperity

Let Mrs. West through her book Prosperity's Ten Commandments direct you to a higher vision of God's bounty and hence to an increased and lasting prosperity in your affairs. As you seek your true prosperity she urges you to do your part by looking to God alone for the good you desire, all the time living by His laws. The basic laws of prosperity she recommends have been adapted by Mrs. West from the Ten Commandments.

Why Ignore Your Good?

When you as God's child can enjoy His gifts, why ignore them? Why not begin demonstrating your rightful heritage now? During May and June when countless Unity students are centering their attention on increased prosperity you can lift your own consciousness of the good that is in store for you. Why not obtain a copy of Prosperity's Ten Commandments and begin a new era of prosperity in your life. A useful free booklet, The Unity Prosperity Program, accompanies Prosperity's Ten Commandments, which you can order at your local Unity center or by writing direct to Unity School. The price of Prosperity's Ten Commandments (booklet included free) is $1.

With best wishes for your prosperity,

UNITY SCHOOL OF CHRISTIANITY

Awakening

Malcolm Schloss

I awake to the presence of God.
No other presence exists for me.
As I arise I commit my heart,
My mind, my soul, my body,
My affairs, to God;
He will direct the unfoldment of life.
Whatever I think or say or do
He will inspire.
Whatever I touch or taste or smell,
Whatever I see or hear,
He will infuse
With His living presence.
Together we shall move in love
And light and peace and joy and
power;
In grace and beauty.
Together, in constant communion,
We shall attend to His affairs.
I am alive with the presence of God.
No other presence exists for me.